

JOURNAL

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EDITORIAL

The 10th Annual Assembly of the World Confederation of the Organizations of the Teaching Profession (WCOTP)

THE main theme for discussion at the 10th Assembly Meeting held in New Delhi between 1st and 7th August 1961 was "Education for Responsibility". In the world to-day, torn of factions and animosities, distrust and hatred between nations and nations, the need for educating the young in a sense of responsibility to the needs of the Society, the State, and the Nation cannot be over-emphasised. Education has to revise its aims. To all thinking people, the fostering of a new nation where each individual recognises his or her responsibilities is what education has to aim in the coming years. Education is for Responsibility. Rights and privileges on the one hand and duties and responsibilities on the other hand go together. They can never be separated or considered different. Education is, thus, expected to achieve a broad outlook and a tolerant attitude towards this end. To the World's growth, nay, to its very survival, a peaceful and co-operative approach appears absolutely essential. Tolerance and understanding are to be engendered. A broad outlook will enable one to look upon human beings as equals to one another irrespective of their social or economic status, race, colour or creed. The good of mankind shall dominate the outlook of the new citizen. Education must teach children to rise above selfishness, to be ready to sacrifice for the good of others, to work hard and do their duty with whole-hearted devotion, regardless of the consequences, success or failure.

The Conference opined that Education for Responsibility has its birth in the fundamental moral, spiritual and rational principles accepted by society. The edifice of education for responsibility can be raised

only on the foundation of maximum opportunity to pupils to develop to their fullest extent according to their calibre and the realization of the importance of man and his fullest development. A resolution passed at the Conference appealed to teachers to do their work bearing in mind the importance of the five-point plan detailed below.

1. To emphasize the study of fundamental moral justice and of spiritual principles which are the foundation of the institution we call "family" and of Society.

2. To help pupils in developing the attitude of respecting and obeying the laws made by Government.

3. To remain always alert to see that pupils develop their critical intelligence and curiosity and to create in them an awareness of their right to get unwholesome and objectionable laws changed.

4. To stimulate the curiosity of the pupils to the maximum possible limit in order to enable them to form proper and definite outlooks and opinions.

5. To afford every possible opportunity to pupils to act according to the principles embodied in the Declaration of Human Rights as adopted by the UNO.

This Conference, it has been acclaimed, is a landmark in the history of the world organisation. It has rightly laid emphasis on the need for recognition of the ethical and moral standards in education and that this should be the basis of responsibility. Further, stress has been laid on the urgent need for co-operation of the various units of the Social organisation for the permeation of correct ideas on Education for Responsibility.

The WCOTP aims at gathering into one powerful organisation professional teachers

from all stages of education, with a view to enabling them to exert an influence corresponding to the importance of their Social function. Its purposes are: (i) Promotion of International understanding and good-will, (ii) improvement of teaching methods and (iii) establishment of closer relationships between teachers in the different countries.

A special feature of the Assembly was the way in which our Prime Minister Shri Jawaharlal Nehru, and some of his Cabinet colleagues interested themselves in the Proceedings. In his inspired address, inaugurating the Conference, the Prime Minister threw out a challenge to the teachers by asking them squarely if it was not possible to produce good men and women through the educational process so that tensions born of suspicion, hatred and fear might be eliminated and conditions necessary for peaceful exist-

ence might be ensured to people in this atomic age. Dr. K. L. Shrimali, in his Presidential Address, was equally vehement and exhorted the teachers to cease to be neutral in the conflict between "democratic forces and strongly entrenched forces of reaction" and openly align themselves with the former. The need for subordinating individual interests for the sake of group welfare was more pronounced today than at any other time within living memory.

The WCOTF is fast developing itself into a force to be reckoned with in the promotion of education and the improvement of the status of teachers on a Global basis.

May we express our humble gratitude and thankfulness for the mighty way in which this World Confederation works and guides the affiliated National Constituents?

THE THINGS THAT MAKE LIFE WORTH LIVING

[Like all good things, happiness inclusive, let noble thoughts also be shared among as many as possible: that is the only excuse for publishing the accompanying "credo" sent to us by one of our valuable readers.—*Editor.*]

THESE principles point the way to usefulness and happiness in life, to courage and peace in death.

I believe in the Supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.

I believe that every right implies a responsibility, every opportunity, an obligation, every possession, a duty.

I believe that the law was made for man and not man for the law: that Government is the servant of the people and not their master.

I believe in the dignity of labour, whether with head or hand: that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in Government, business, or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his

bond, that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of normal soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world, that it alone can overcome hate; that right can and will triumph overnight.

These are the principles, however formulated, for which all good men and women throughout the world, irrespective of race or creed, education, social position or occupation are standing, and for which many of them are suffering and dying.

These are the principles upon which a new world recognising the brotherhood of man and the fatherhood of God can be established.—*John D. Rockefeller Junior's "Our Family Creed". From the book, "The World's Great Speeches".*

EDUCATION IN ANCIENT INDIA*

BY HIS HIGHNESS SRI JAYACHAMARAJA WADIYAR

IN order to have a correct perspective of the ancient Indian educational system and evaluate its ideals and merits, it is necessary to have an insight into its origin, development and characteristic features. Fortunately for us, there are reliable sources of information like the Vedas, Brahmanas, Upanishads, the Dharma and Grhyasutras on the basis of which we can reconstruct Indian education. Besides other classical Sanskrit texts, we have the canonical literature and the Pali Jatakas of the Buddhists which throw a flood of light upon the educational systems of bygone ages. From a study of these sources, we understand that the earliest hymns and the Sanskrit language in which they had been composed were handed down from father to son and that this was the beginning of Indian education. A Rigvedic hymn intended as a spell to produce rain and a panegyric of frogs describes the frogs as raising their voices together at the commencement of the rains like Brahmana pupils repeating the lessons of their teacher. Each Vedic scholar taught his sons or other pupils the Vedic hymns and connected rituals which were traditional in the family by letting them repeat the hymns and formulae over and over again after him until all had been committed to memory. In the same Veda we have reference to the conduct of debates and this may mean that they were a kind of examination held for the pupil before declaring him fit for the conduct of Vedic rituals.

In course of time, as the Vedic lore increased, many schools sprang up in order to teach learners and votaries. Thus there would have been schools to teach the hymns of the Rig Veda, the rituals of the Yajus and the spells of the Atharvana. And at a later stage, when each Veda and its auxiliaries had grown enormous, more schools sprang up for the preservation and propagation of Vedic learning. The concept of a *carana* or school is of considerable significance in this connection. For when slight differences arose in the Vedic texts, each version went by the name of a *Sakha* or a traditional recension of the Veda and those who followed a particular *Sakha* of a Veda were said to form a *carana* or school of that Veda. Such schools of great reputation sprang in many places and a scholar became proud of

the school to which he belonged and in which he received his training. In it the boy learnt by heart the particular Veda to which he was attached. This he did by repeating the Veda after his teacher until perfect accuracy was secured and until he became a complete master of it. The method of learning the Veda was oral. Writing came only at a later date.

From the Sutra texts we learn some of the special features of ancient Indian education. When a boy wished to become a pupil of any teacher, the recognised way of making an application to him was to approach him with fuel in his hands as a sign that the pupil wished to serve him and help to maintain the sacred fire. Thus the *Mundaka Upanishad* says: 'For the sake of knowledge let him approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures.'

Classical Sanskrit literature also contains striking instances of such sound instruction. In Bana's *Kadambari*, Sukanasa, the minister of king, Tarapida, gives elaborate advice to Prince Candrapida, at the time of his installation as Crown Prince on the conclusion of his studies. Another equally striking feature of a student's life in India was the obligation he was expected to meet immediately after his education was over. A *Guru* never expected or got monthly fees as does the modern teacher because teaching was considered to be his duty; but he was allowed to accept a present from his grateful pupil when it was offered. Such was the intense desire on the part of the student to fulfil his portion of the obligation that he put forth his best possible efforts to secure that which his teacher needed. The *Dharma-sutras* prescribe rules for the proper conduct of both the teacher and the taught. While the student was expected to fetch water, collect fuel, keep the place clean around the sacred fire and serve the teacher in many ways, the teacher had to love the pupil as his own son and teach him both character and the sastras. The pupil was expected to be respectful to his *Guru*, occupy a lower seat, get up from bed before his teacher did and retire after his master went to sleep. The young pupil had to rise from his seat before answering his teacher, to walk after

him when he walks and to refrain from pronouncing the teacher's name. The student had to touch the master's feet every morning and offer his ceremonial salutations besides being respectful towards the teacher's relations. On his part, the teacher kept up his side of the duties. He was expected to instruct his pupil with sincerity and thoroughness. He should not set him any tasks other than study. Monetary considerations did not influence him; he taught because it was a duty expected of him. He was not to punish his pupil in a harsh manner; and corporal punishment of any sort was strictly prohibited. Indeed Manu strongly disapproves of the teacher who indulges in punishment of a severe type.

Not the least important part of ancient Indian education was the location and shape of the educational settlements. The proper atmosphere for study was maintained and the settlements helped the student in keep-

ing the spiritual attitude fully alive. Above all, it is the *Guru-kula* system of ancient India, with the teacher-pupil relationship that characterised it, which deserves our greatest attention. This was common to all the educational systems in ancient India. The student revered the teacher and the teacher treated his student affectionately and taught him well. It is the 'father-son' type of relationship as was pointed out before that was the most attractive feature of Indian education. Equally striking is the spiritual ideal which dominated the educational system of ancient India. Whatever subject it was that was studied it was construed to be a means for the understanding of the highest knowledge or the science of *Brahman*. Indeed this ancient Indian spiritual ideal was summed up in that meaningful pronouncement of the *Upanishad* which proclaimed aloud 'One attains life eternal through knowledge.'—(*Excerpts from a speech delivered in America.*)

BOOK REVIEWS

Report of the Children's Book Council, Jayanagar, Mysore, for 1960-61.

That the Children's Book Council has been consistently doing good work for the cause of children's education is by itself a matter of extreme satisfaction and delight. That its organisers—the Executive Committee and Sri. N. Nagesa Rao, its live-wire—have put forth their best efforts in the maintenance of high standards and have provided a large quantum of reading material for children beyond the usual Text-Books is a fact which is highly commendable and encouraging. In publishing the Report for the year 1960-61 they have highlighted the need for better support and larger earnestness on the part of educationists and parents, without which educational enterprises of this nature cannot survive. The monthly magazine, *Kanda*, should reach higher circulation figures so that the magazine might be self-supporting. With proper encouragement, this institute can easily release excellent publications for supplementary reading in our Middle and High Schools. It should be quite easy for the Department of Public Instruction to make use of this organisation to the above-mentioned task with advantage.

We wish the Children's Book Council a very bright future of service and usefulness.

D. VISWESWARAIYA.

ಶುಭ ದಿನದ ಪ್ರೀತಿಯ ಕಾಣಿಕೆ.— ಪ್ರಕಾಶಕರು: ದಿ ಲಿಟರ್ ಪ್ಲವರ್ ಕಂಪೆನಿ, ಟಿ. ನಗರ, ಮದರಾಸು ೧೭. ಪುಟಗಳು: ೧೨೦, ಬೆಲೆ: ೨ ರೂ. ೫೦ ನ.ಪೈ.

ಈ ಪುಟ್ಟ ಪುಸ್ತಕದಲ್ಲಿ ಪ್ರಕಾಶಕರು ವಿಶೇಷವಾಗಿ ಉತ್ತಮ ಸಲಹೆಗಳನ್ನು ಕೊಟ್ಟು ಜೀವನದಲ್ಲಿ ಯಾವ ಯಾವ ಸಂದರ್ಭಗಳಲ್ಲಿ ಯಾವ ಯಾವ ರೀತಿಯಲ್ಲಿ ಮಾನವನು ವರ್ತಿಸಬೇಕು ಮತ್ತು ಸಂಪ್ರದಾಯಗಳಿಗನು ಸಾರವಾಗಿ ಒಳ್ಳೆ ನಡತೆ, ಗುಣ ಮತ್ತು ಮರ್ಯಾದೆಗಳನ್ನು ಗಳಿಸಬಹುದು ಎಂದು ತಿಳಿಸಿ ಬಹಳ ಅನುಕೂಲ ಮಾಡಿದ್ದಾರೆ. ನಮ್ಮಲ್ಲಿ ಹುಟ್ಟಿದ ಹಬ್ಬ, ಉಪನಯನ, ವಿವಾಹವೇ ಮೊದಲಾದ ಶುಭ ಸಂದರ್ಭಗಳಲ್ಲಿ ಸ್ನೇಹಿತರುಗಳಿಗೆ ಮತ್ತು ಬಂಧುಗಳಿಗೆ ಬಹುಮಾನಗಳನ್ನು ಕೊಡುವುದು ಅಥವಾ ಕಳುಹಿಸಿಕೊಡುವುದು ವಾಡಿಕೆಯಾಗಿದೆ. ಪುಸ್ತಕಗಳು ಆತ್ಮವಶ್ಯವಾದ ಮತ್ತು ಉಪಯುಕ್ತವಾದ ಬಹುಮಾನಗಳೆಂದು ಪರಿಗಣಿಸಲ್ಪಟ್ಟಿವೆ. ಪುಸ್ತಕವು ಬಹುಮಾನ ರೂಪದಲ್ಲಿ ಕೊಡಲು ಉಪಯುಕ್ತವಾಗಿದೆ ಎಂದು ಹೇಳಲು ಸಂತೋಷಪಡುತ್ತೇವೆ. ಪುಸ್ತಕವನ್ನು ನಾಂದಿ, ಶರೀರ ಪೋಷಣೆ, ಕುಟುಂಬ, ಆದಾಯ ಖರ್ಚು, ಸುಖಜೀವನದ ಮಾರ್ಗಗಳು, ಶುಭಕಾರ್ಯದ ನಿರ್ವಹಣೆ ಮತ್ತು ಬರೆದಿಡಬಹುದಾದ ಅಂಶಗಳು ಎಂಬ ಅಧ್ಯಾಯಗಳನ್ನಾಗಿ ವಿಂಗಡಿಸಿದ್ದಾರೆ. ಅನೇಕ ಚಿತ್ರಗಳನ್ನು ಸೇರಿಸಿ ಪುಸ್ತಕದ ಉಪಯೋಗವನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾರೆ. ನಾನು ಈ ಪುಸ್ತಕವನ್ನು ಎಲ್ಲರೂ ಓದಬೇಕೆಂದು ಅತಿ ಸುತ್ತೇವೆ.

—ಡಿ. ವಿಶ್ವೇಶ್ವರಯ್ಯ.

CALL TO TEACHERS TO PRODUCE RESPONSIBLE MEN AND WOMEN*

BY SHRI JAWAHARLAL NEHRU
Prime Minister of India

I AM happy to be here but I am not quite sure what particular purpose I serve here. You are all gathered together in your capacity as members of a noble profession, the teaching profession, experts in that field and you are going to discuss the problems of education. I can tell you little about it except, well, my own experiences and failures in it but I am here in the main to welcome you on behalf of the Government of India and to tell you how deeply concerned we are with these problems of education.

I suppose everyone is concerned in every country because more and more it is realised that it is through education that you can ultimately influence people's minds and thereby events. I think in the Preamble of the Constitution of UNESCO it is stated that wars begin in the minds of men. Well, if wars begin in the minds of men as they surely do, then one has to influence the minds of men and women. That seems obvious enough, and, therefore, whether we look at it from the narrower point of view of imparting education say, in the scientific or technological fields which is so essential or other fields, the basic thing that should be necessary is to direct people towards thinking in terms of let us say, peace and co-operation and understanding and not in terms of the type of international life that we lead today which is partly governed by the approach of cold war.

I am not venturing to go into the rights or wrongs of these questions but of one thing I am quite certain in my mind that any kind of approach to problems which is coloured by the outlook of fear and hatred is a bad approach and the approach of the cold war is essentially an approach of fear and hatred.

You meet today to discuss these problems here when in the world there are very serious, grave problems at issue and no man can say what may descend upon us in the course of the next few months. It is a difficult and very delicate situation and yet perhaps the very difficulty of the situation may lead us to think furiously as to what is wrong with

our thinking—not ours here, but generally everywhere. Something must be wrong. On the one hand, we arrive at the conclusion that education must necessarily be the way to solve the world's problems—practical education whether it is scientific, technical or in regard to the humanities. All that is obvious.

But we find that the most highly educated nations and peoples in the world, who have all the advantages of technical education, advantages of education in humanities and who have succeeded in a large measure in getting rid of some of the ancient evils from which humanity has suffered like poverty, etc., in another content not only do not get on with each other but are full of violent hostility towards each other.

Now, that is the result of different types of education or lack of education? Does the education lead to greater hostility in spite of greater understanding? It is a problem which I will submit to you deserves consideration. I am quite sure that education is essential and I am not decrying education but the fact is education or, if I may say so, that the type of education that we have had has not led to that peaceful and co-operative international approach which has become so essential to the world's growth or even to the world's survival. That troubles me.

And in thinking about our own educational problems in this country—as we do very often, even a layman like me—we may argue as to greater stress sometimes on scientific training, technological training or may stress, as my colleague, Prof. Humayun Kabir, did here, I believe yesterday here or somewhere, about humanities, the importance of the humanities. I entirely agree with him but the fact remains that in spite of all this scientific training *plus* training in the humanities we have arrived at a stage, taking the world as a whole, when we are bitterly hostile to each other.

Is this some kind of a fate which we cannot get rid of and so we have to see this tragic drama unfold itself and be helpless spectators of it in spite of the tremendous advances that we have made, in spite of our education and the great civilisations that have been built up? What is wrong? How

* Inaugural Address delivered at the Tenth General Assembly of the World Confederation of Organisations of the Teaching Profession held in New Delhi in August 1961.

can we deal with this situation? It is obviously not enough merely to blame somebody for it. Somebody may be guilty, may be wrong. Somebody else blames the other party and so it becomes a competition in casting blame.

Whoever may be blamed, it does not solve the problem. It does not create the conditions, the atmosphere for the solution of the problem. Problems may be difficult and they are indeed very difficult. But the first necessary thing for their solution is an atmosphere which is helpful in considering them or in solving them. That very atmosphere is absent.

How far does education help in creating that atmosphere, I venture to submit, that it is worthy of your consideration. You are going to discuss training for responsibility which is a very good and desirable subject, an important subject that we, each individual, has a measure of responsibility in discharging his obligations and duties. We claim rights but no right is ever divorced from a duty or an obligation and it is right that we should be trained in that.

But still responsibility for what? Responsibility for doing an odd job. Well, this is one thing and very necessary. Responsibility to our fellow-citizens, our neighbour, responsibility for not only our neighbour but the man who lives the next door to him, may be further away, may be in another country, national responsibility or international because the world as it is too compact, too close together for us to ignore or to live apart from anyone else. The whole concept of national sovereignty indeed becomes weaker and weaker when you indulge in flying across numerous countries in a jet plane in a few hours and more so when you are on the threshold of the space age, all this business of national boundaries becomes rather out of date and yet our minds function in that previous age which is past, looking at things in a narrow way, narrow even from the nationalist concept.

In spite of all our growth a certain tribalism clings to us. In India we have the misfortune to have caste which is a kind of a continuation of tribalism and which has done us enormous injury in the past and today we are trying to get rid of it. There is no such thing as caste elsewhere but something resembling the consequences of a narrow tribal outlook still govern nations,

even the highly civilized nations and they look upon the world as some kind of a projection of their own thinking and when the world does not function in that way, one is dissatisfied, angry, why does not it do it.

Well, the world is a very varied place, a very delightful place, I think a very beautiful place but a place which is not uniform. It differs. Human beings differ, their thinking differs, even to some extent their urges differ although in many matters they may be similar and this concept of introducing a measure of uniformity everywhere, regimenting people's thinking or living to one mould, is neither easy nor, I think, desirable. Therefore, one has to come to the conclusion that there are many ways of living, many ways of thinking although there may be common bonds in them.

In fact there are many ways, many facets of the truth we seek and not the only one which we, in our limited minds, have only very partially grasped. It is a basic issue how far we think in our pride, that we possess the ultimate understanding or truth or reality and the way of life in everything and therefore how far it is up to us to impose it upon others.

Well, in the background of India with all our infinite number of failings, we have been rather tolerant in our outlook and we have thought that truth has many faces and no one has a monopoly of them, no country, no individual and therefore that does help in making one a little tolerant of others who differ.

It creates, as I said, an atmosphere where we can get on with others. Whether that is helpful or not, I do not know. But that, of course, does not mean necessarily that we should get on with something which we consider thoroughly evil. That too is wrong. So all those difficult questions arise.

But basically the question that does arise is that in this world we have to tolerate each other and we must not imagine that it is our duty to push somebody aside or to sit on his chest and force him to do as we would like him to do. If perhaps that aspect of life was a little more understood or appreciated, it would help a little at least in lessening the conflicts of today. But whether perhaps these conflicts are even more or even deeper and we have to go through this phase of conflict today in order to arrive at some greater synthesis, I do not know.

But it does surprise me that while education is obviously desirable, inevitable and essential, I do not find the educated persons always so desirable. He is often, in spite of his education, rather narrow-minded and throws his weight about on others whom he considers inferior to him, whether he does it as an individual, as a group or as a nation, but he does it. And in some ways he has got, in spite of his education, rather a closed mind. He does not look into other people's minds, peep into it and understand it because he starts with the presumption that he has got all that he wants to have in his mind and does not open it to others' impressions. That surely cannot be a good result of education. Education should open the mind and enable a person to understand other human beings and be understood by them.

I am merely putting some ideas before this distinguished assembly for them to think about because I have no answers to these questions. It is easy to frame questions and very difficult to find answers and ultimately one tries to deal with particular problems, one faces them to the best of one's ability and does not try to solve problems which may come later.

Our problems in this country are dominated by certain factors. The biggest one of them being just poverty and all the numerous prigeny of poverty, I do not think that all the economic growth in the world, which is so very desirable, can by itself solve problems. There has to be something else, something outside the purely economic sphere, call it what you like, call it ethical, moral, spiritual. But the fact remains, I think, that morality, ethics and spirituality have a pretty feeble foundation if they are laid on poverty. You cannot base any growth on poverty. You have to deal with the physical aspect and give the necessary, the primary necessities of life to human beings before they can grow; it may, of course, be quite a possibility that if there is too great an abundance of the good things of life it may coarsen the fibre of human being or the group and the finer aspects of life may escape him in that very abundance. But that is a fear which does not affect this country at present in any way. I do not know about other countries. We have not got the essentials of life adequately distributed among our people. So we have inevitably to draw up big Five-Year Plans

and the like trying to raise the standards of our people and give them these primary necessities of life, and that is a problem not of India but many countries in Asia and Africa like India which are underdeveloped and in the past have not had the opportunities for development and catching up to the modern world.

But we are doing that. It involves a tremendous effort and mistakes are made and many fine decisions that we make and plans that we draw up are not fully realised. We have to face all this and yet go on and lay the foundations for a happier existence for our people. I think that the last ten or twelve years have shown that we are going ahead with some confidence and with some assurance of the future that we are building but it is nevertheless going to be a tremendously difficult task.

Now in doing all this I am always laying stress not only on the dams and factories and modern techniques—that of course we are doing—in technical and scientific education and the humanities but on this background we try to—with more or less success—emphasise the maintenance of certain ethical values in life. It is easy enough to proclaim that but it is not too easy to act up to it and how to bring it in the case of education is still more difficult because it may often happen that what you try to teach with great vigour results in a reaction against it in the pupil's mind who is forced to do something out of thinking in a particular way. But that is your outlook, that is your job or question which you have to solve.

My point was here we are struggling with our people who are, as you know, 430 millions, a very large number of the earth's population. It is a big problem, raising 430 million people and when you think of India and India's problems always remember that we have to face 430 million problems. We look upon this question not in some kind of a way, isolated from the individuals because those individuals in their millions are before our eyes but thinking is directed towards raising them, bringing them out of the traditional, in some ways a semi-feudal, structure into modern forms, modern structures. The mere size of the problem is staggering and if you look deep into it it becomes more difficult.

Yet it is being done and then I think with a measure of success though we often stumble and fall; we make mistakes but I think we

shall succeed and even as we go on working there we think of other things. Yes. We shall succeed in providing enough food and clothing and housing and education and work and all that.

What then? Where does the country aim at? What picture of the future have we in our minds? What picture do we wish to project into our people's minds of the future, the future of which we see gradually developing all over the world, a future of very close international co-operation? It is otherwise just international destruction. There is nothing in between.

All these problems come up before us. If you are interested you can have a glimpse into our thinking and the Five-Year Plan Report. It has appeared in various forms previously. It is going to come out very soon in a few days' time in its relatively final form. There is nothing final about it because we can always change it from year to year but at the moment that does represent our thinking and the nature of the problems we face and you will find in that how much importance we attach to education and may I say that in spite of many failings in our educational system, for which we are frequently criticised and rightly criticised, the mere fact that in India today about 45 million boys and girls are going to schools and colleges is a solid fact to remember and that every year you add a couple of millions to this total. In five years time the figure will probably be somewhere between 60 and 65 millions and thus education not only in the cities is spreading in the villages and spreading more especially among the girls of the villages—a factor of great revolutionary significance. That is affecting and will affect more and more the life of the villagers.

So these big revolutionary changes are taking place in the minds of the people apart from others in agriculture—in agriculture

which is becoming a little more modernised and industries and power. Education, I think, is the most revolutionary factor in India and is changing the face of India. It is not so suddenly obvious but any person who goes and sees the changes taking place is tremendously impressed by it.

Well, that is happening and that will continue to happen but the basic problem to which I referred right in the beginning remains for us. The problem is that even where the best education is given we are producing a pugnacious type of humanity, not a co-operative type. Now, how to get rid of this rather narrow approach which can only lead to conflict and conflict today is naturally and exceedingly a dangerous thing.

May be all this is a little beyond the subject of your deliberations but in some way or other they must touch it. Education for responsibility. Yes. Responsibility to run some business, to run some big concern, to run your village or whatever it may be. It is true but ultimately to produce a person who can run himself properly, not others so much.

And from the most ancient days the philosophers and great men have told us that the basis of real education is to know yourself—whatever that might mean—and sometimes it appears that in our quest for knowledge we achieve, we acquire a mountain of learning without much wisdom and so we do not know either ourselves or others although we may collect an enormous amount of statistical data about how much people eat and what they eat and what they do. We have big books about statistical data, economic and others and yet that quality of human wisdom may be lacking and if that is lacking then difficulties occur. How to produce this quality—a touch of wisdom in our educational apparatus? Well, it is a problem which is worthy of your study.

The Third Five-Year Plan and Scientific Education

A Central organisation to co-ordinate, guide and direct the entire programme of Scientific Education in the country as well as the training of personnel is proposed to be set up during the Third Plan period. It is decided that great emphasis has to be laid towards provision for Science Education at various levels. In addition to providing Science courses in all the Secondary Schools as a compulsory subject, more than 9,500

out of the 21,800 Secondary Schools in the country will have arrangements for teaching Science of a higher standard as an elective subject. An intensive programme of preparation of Teachers' hand-books, Students' manuals and Science text-books would also be undertaken. Steps would be taken to standardise designs of Science Apparatus and to get them manufactured in the country.

EDUCATION FOR RESPONSIBILITY*

By DR. K. L. SHRIMALI

Union Minister for Education

I AM indeed grateful to you for having invited me to address the Conference of teachers organised under the auspices of the World Confederation of Organisations of the Teaching Profession. I am particularly happy that this Conference is being held in Delhi. It gives an opportunity to our teachers to exchange ideas with the members of the teaching profession from all over the world. As you may be aware, we are at present engaged in the gigantic task of providing educational facilities to millions of children and young people. We have to learn a great deal from your experience. I hope this Conference gives you also an opportunity to see some of our problems and difficulties at first hand. It may be that our problems do not concern you directly but living as we are in an inter-dependent world, we cannot live in isolation from each other. The richer and more advanced countries have an obligation towards the under-developed countries which are struggling at present to give the basic necessities of life to their people—food, clothing, shelter and education. During the years following the last world war, there has been a greater realisation among the more advanced countries that it is their moral responsibility to assist the under-developed countries. We would be ungrateful if we did not recognise the basic sentiment of generosity which motivates the more advanced countries to assist those which are less fortunate. There is a genuine desire among the people of advanced countries to see that the peoples of the under-developed countries are enabled to enjoy the benefits of freedom from want and disease, so that they may better enjoy the blessings of liberty. It cannot be denied at the same time that there is sometimes a hesitation among the receiving countries to receive aid. The countries which have recently attained their freedom from foreign domination are naturally sensitive and even wary of receiving foreign assistance lest it might lead them to lose initiative through over-dependence on external help. It is the appreciation of these psychological factors that suggests that the best course would be to channel all assistance through international agencies, but

this can happen only when all the rich countries pool their resources and share the burden according to their capacity.

One of the major causes of tension among the nations is economic inequality. Two-thirds of the world's population lives in under-developed countries where the masses of the people struggle daily for bare subsistence and a tiny minority only can afford to live in comfort and even luxury. It is only by removing this radical disparity that we can attain greater political stability in the world. Science has placed at the disposal of man unlimited resources which if properly utilised and distributed equitably among the peoples of the world, can eradicate poverty, hunger, disease and illiteracy from the world and usher in a new era of peace and prosperity. It is tragic that just at the moment when through international co-operation and goodwill man could fight against all the social evils, he should be engaged in the task of self-destruction. The present situation of the world therefore throws a tremendous responsibility on the teachers. If the world is to be saved from the impending disaster, they must commit themselves unequivocally to a world order in which no nation is allowed to repudiate its professions of peace. In this hour of crisis, it is the highest and the most urgent obligation of teachers to expose the conflicts between narrow nationalism and a rational and responsible international order. The present crisis in which the world finds itself today can only be averted through the creation of a world order in which appeal to reason would have replaced resort to violence and persuasion would govern the relations of men with one another. This is the most urgent necessity as well as the greatest opportunity. It is the crucial moment of choice. Any programme of education which aims at developing responsibility among the citizens must make the people aware of dangers which confront civilisation. There is a passionate longing for peace among the vast majority of people all over the world and it is the responsibility of education to create the strength of will and determination among these people so that it may be able to stand up against those who believe that war is the only means for resolving differences among the nations. Education cannot shirk

* Address delivered at the 10th General Assembly of the WCOTP held in New Delhi in August last.

the responsibilities of peace. The alternative to peace is total destruction of civilisation.

It should be one of the important tasks of education to prepare the younger generation to equip itself for the new responsibilities which it will have to face in the twenty-first century. The social and political organisations in the world have already undergone tremendous changes in the first half of the twentieth century and we may witness further transformation during the remaining period of this century. It will be hazardous and presumptuous to predict the future course of events; but if we are to judge from the present trends of the world, we cannot escape the conclusion that the age of individualism and *laissez faire* is gone, once for all, and a new age with its emphasis on the group, is emerging. A citizen of the modern society must learn to limit his own freedom to enhance the freedom of the society. The individual left to himself cannot resolve the contradictions, conflicts and frustration which are found among people everywhere in the world. The old economic order based on the profit motive and personal gain is giving way to new social forms as a means of realising the full possibilities of development both for the individual and the community. The choice before us is not between individual freedom and collectivism but between a collectivism regulated by a dictatorship and a collectivism which is the outcome of democratic planning. In a planned society the individual is asked to curtail his freedom in order that the masses of people may enjoy greater political and economic freedom. In the long run the individual will realise his true freedom and fulfil his social responsibilities more effectively by identifying himself with the group as a whole. It is only when the individual identifies himself with the group and subordinates his own narrow interest to that of the group that he is truly free and acts in a responsible manner. Planning which restricts individual selfishness and greed is not only not opposed to the democratic way of life but is, in fact, the very basis of democratic action in the social sphere.

Education has a vital role to play if people are to assume their share of responsibility for bringing into existence a planned society through democratic procedures. Education in the past has been concerned mainly with perpetuating hitherto dominant cultural structures, habits and attitudes. If the transition from the individualistic to the

planned society is to take place smoothly, education should rebuild the habits and attitudes of the people. It must make people aware of conflicts and tensions that permeate our society and develop in them strength and courage to eliminate them. Education should become the main instrument for the realisation of the goals which have been accepted by the community. It should place before them a clear picture of the society which they propose to build up and at the same time show them the way for bringing it into being.

Education for responsibility requires on the part of teachers an unequivocal commitment to the democratic ideals. In the face of a continuing crisis when the democratic forces are carrying on a relentless struggle against the strongly entrenched forces of reaction, the teaching profession cannot remain neutral. It is its duty and responsibility to make a critical examination of the contradictions and conflicts inherent in the present economic system and help in the construction of new patterns better adapted to the emergent world. It must fully understand and recognise the corporate and interdependent character of the contemporary order and the transformation of values inherent in the change-over from the individualistic to the collective economy. It must raise its voice against racial discrimination, remnants of colonialism, narrow nationalism and all those anti-democratic forces which create tension and conflicts in the world. It must give strong support to the common people who have begun to assert themselves and are beginning to discover their strength. If education is to be the instrument of social change, teachers cannot remain content in an attitude of vacillation and uncertainty. They must show greater devotion and loyalty to democratic purposes. They must not only take sides but give leadership to the democratic forces in the world—in Africa and Asia, which are struggling for the freedom of the common man. They must harness these forces for bringing into existence greater human solidarity and peace. Educational profession will become an effective instrument for the safeguarding of civilisation only to the degree that teachers are courageous, purposeful and united. They will be successful in educating the younger generation for responsibility only to the extent that they understand their own responsibility towards the society.

RESOLUTIONS

(Passed by the General Assembly of the WCOTP)

RESOLUTION A

EDUCATION for responsibility grows out of the convictions held by the society with regard to fundamental moral, spiritual and rational values. These values include the worth and dignity of every person and the necessity of helping every child to become the best person he is capable of becoming. However, the same principle that recognizes individual freedom also emphasizes the responsibility that each person bears towards others. Out of such principles come patterns of family-living, the development of laws and the establishment of educational systems. It is imperative therefore that school programmes recognize the needs of the culture of the respective community as well as those of the individual. Teachers should be alert to the ways and means by which the acceptance of and regard for responsibility are brought about. The complexity of the forces affecting students in all parts of the world points up the urgency for teachers to demonstrate by example as well as by direct teaching their respect for these fundamental values, their concern for service to others, and their willingness to participate in civic affairs.

To this end, WCOTP believes that :

I

The teacher should recognize the importance of :

- (a) the fundamental moral and spiritual values on which just law, family and society are based ;
- (b) the inculcation of a right attitude to and a respect for law ;
- (c) the development of a critical attitude so that the individual retains the right to object to and/or amend the law ; and
- (d) the encouragement of an enquiring mind to help the individual make sound judgments ;
- (e) action in accordance with the principles underlying the Declaration of Human Rights.

II

A school atmosphere should include a maximum of support, encouragement and acceptance and a minimum of fear, criticism and rejection. It should likewise be based on respect for learning and on good human

relations among administrators, teachers and students. Such an atmosphere would develop and foster a sense of responsibility.

III

- (a) It is essential that the school program should be so designed as to :
 - (i) Develop an understanding of how the society and its administrative set-up functions ;
 - (ii) Develop an understanding of the rights and responsibilities of the citizens ;
 - (iii) Provide practice in the development of such qualities as acceptance of laws and regulations, co-operative work and team spirit, self-reliance, qualities of leadership and a general sense of fellowship.
 - (iv) Develop a sense of economic responsibility.
- (b) Such activities should form an integral part of curricular and extra-curricular programs in the schools.
- (c) They should also be planned to suit the levels of age and abilities.

VI

If the teaching profession is to be in a position to meet its responsibilities, it is essential that society in general and employing authorities in particular accept their responsibilities to see that :

- (a) the economic and social status of teachers is raised to a level commensurate with the importance of the profession ;
- (b) the training of teachers meets high standards in breadth and depth to ensure professional competence ;
- (c) the responsible teacher must be free to use his capacities and initiative to the utmost in order to be effective in educating youth to assume their responsibility.
- (d) that material facilities are provided to enable both teachers and pupils to work with maximum effectiveness ;
- (e) the work-load of the teacher be so regulated as to ensure both the physical and mental health of the teacher and the efficient discharge of his duties,

V

Realizing that education for responsibility will not be complete unless all children are brought up to understand and appreciate different cultures and to live together as single family, WCOTP recommends that all member organizations of WCOTP continue to develop resources and programmes to increase mutual understanding between the peoples and nations we represent, by

- (a) giving parents and pupils a sense of responsibility in this area ;
- (b) providing opportunities for parents to meet for discussion leading to understanding ;
- (c) helping the family, the school and the community to recognize local talent and to make use of these talents in their different groups, such as PTA's, women's organizations, and civic groups ;
- (d) encouraging correspondence between school children and between teachers ;
- (e) encouraging programmes of affiliation between our schools ; and
- (f) encouraging the exchange of students, teachers and cultural groups among the countries.

It is very urgent that the teachers be informed through the teachers' organizations of possibilities to receive assistance from various national and international sources such as UNESCO. Continuous co-operation with these agencies should be encouraged.

IV

The Assembly expresses the view that those responsible for the control of mass media in the community of today have a grave responsibility to the community to use such media for the educational and cultural advancement of society and strongly condemns the misuse of such media in the present emphasis upon sensationalism in sex, crime and misbehaviour ; it must be an aim of the teacher to teach a correct appreciation and use of these media.

RESOLUTION B

This Assembly expresses its deep concern at the situation in which the British teachers are finding themselves in regard to their salary negotiations, and expresses its hope that a satisfactory settlement will be achieved through the good offices of the salary negotiations machinery, namely the Burnham Committee.

RESOLUTION C

This General Assembly urges upon the Executive Committee to take steps to ensure that WCOTP member organizations actively associate themselves with the FAO "From-Hunger Campaign" and assist their respective governments in the measures they take in this regard, such as grow more food campaigns, food and nutrition weeks, etc., and further take steps to provide for their children wholesome and nutritious food, including the supply of milk.

RESOLUTION D

This General Assembly requests the Executive Committee to take such action as is possible to give effect to the WCOTP/FISE Agreement of July 1958, emphasizing as a first step towards understanding a full exchange of information regarding the program, purposes and activities of the two organizations.

RESOLUTION E

Believing that teachers' organizations have a vital role to play in enabling teachers to discharge their responsibilities, this General Assembly requests the Executive Committee to secure the assistance of the international organizations, United Nations and UNESCO, to request member governments to ensure

1. to the teachers the right to form associations ;
2. to their leaders the right to discharge the mandate given to them by their respective organizations.

* * * *

He who keeps his secrets to himself
remains his own master.

* * * *

Fortune does not come without effort ;
for the sky will never rain gold and silver.

* * * *

He who jokes a lot slips a lot.

* * * *

To withdraw when you are right is
better than to proceed when you are wrong.

EDUCATIONAL EDITORS' WORKSHOP

A REVIEW

AS an adjunct to the 10th General Assembly of the World Confederation of the Organizations of the Teaching Profession an Educational Editors' Workshop was held in New Delhi from the 27th to 31st July 1961. The main purpose of the workshop was to study the problem of editing educational journals and how to improve their quality. The fact that editors and representatives of journals from twenty-three countries participated in it is ample proof of the importance of this Workshop and the expert advice that the Workshop was able to command.

The Workshop mainly addressed itself to the task of considering from a practical standpoint how best effective communication of educational ideas and realities among the members of the teaching profession in the world could be promoted. The wide variety of approach to educational journalism was a hindrance to enunciate a single scheme to fit in with each. The educational journals can be classified according to financial considerations, as (i) those which depended completely or almost completely on advertisements; (ii) those depending largely on funds allocated by their organisations from membership subscriptions; (iii) those which were commercially independent and were sold in the open market for journals; (iv) those which were subsidized in various forms by Government.

The subject was discussed under several topics, each topic being introduced by a lecturer. Sri. G. S. Chatterjee spoke on "the

Role of the Education Press". Dr. G. S. Krishnayya spoke on "Educational Content". Mr. Ricardo Castro spoke on "Finance—Income and Costs". Miss Margaret Benjamin spoke on "What to Look for". Mr. G. R. Ashbridge spoke on "International Responsibilities".

Prof. D. C. Sharma, in his welcome address, put in a powerful plea for organising an in-service training for educational editors. Dr. K. L. Shrimali, inaugurating the workshop, stressed that the journals should cater to the real needs of teachers of various grades and the journals should aim at the improvement of standards among teachers. Dr. Paul S. Welty, Assistant Secretary of the WCOTP, who was in charge of the Workshop, gave an outline of the programme that had been chalked out for the session for the benefit of the delegates and spoke on "the Philosophy of Work". Sri. S. Natarajan, Vice-President of the WCOTP, discussed the problems of Finance and Administration. Dr. B. V. Keskar, Minister for Information and Broadcasting of the Central Government, congratulated the various participants in the Workshop. Prof. D. C. Sharma, President of the All-India Teachers' Federation, concluded the Workshop and expressed his joy at the fine work turned out by the delegates.

Sri. M. Doraiswamy was the Co-ordinator of the Workshop and as such he had made very careful arrangements for the day-to-day work.

CULTURE AND EDUCATION

THOSE who have garnered for good their stock-in-trade as schoolmasters and shut their minds against the growing harvest of truth can only reproduce their lessons as gramophone records, repeating with dull accuracy stale passages from second-hand stores. They burden the mind but seldom nourish it.

Teachers should be ideal comrades of those whom they teach and through the course of teaching their own minds should be stirred in sympathy with the stirrings of the young minds. The joy of imbibing lessons oneself ought to find its true expression in infusing it in others.

When we see such a living enthusiasm lacking in those who act as guides to their pupils, who are ready to raise to them ruling rods from a distance but not offer them the helping hand by their side, as too often is the case, they should be reminded that they have chosen a wrong vocation and should for the sake of humanity change it without delay for that of a jail warden. A genuine sympathy and respect for the students create an atmosphere of freedom in the classes which is indispensable to the commerce of culture which is named education."

RABINDRANATH TAGORE.

THE CORRELATION TECHNIQUE (SAMAVAYA) AND ITS EDUCATIONAL IMPLICATIONS

BY DR. V. R. UMARJI, M.A., PH.D.
Superintendent, T.T.I., Mandya

1. THE THREE NAMES OF THE NEW EDUCATION

THE New Education is the Wardha Scheme of education propounded by Mahatma Gandhi. It has been called by three names—life education (*Jeevana Shikshana*), Basic Education (*Moolodyoga Shikshana*) and Samavaya Education (*Samavaya Shikshana*). It is life education because it is education for life and through life; it is life itself. The method used in this new education is life method (*Jeevana Vidhana* or *Paddhathi*). It is Basic Education because it is education through basic crafts, such as spinning, weaving, carpentry and agriculture—the approach to the education is through Basic crafts. It is called the Samavaya Education because the technique (*Tantra*) that is used in this education is Samavaya—integration. It is the last aspect of the education that is dealt with in this paper.

2. SAMAVAYA IS A TECHNIQUE, NOT A METHOD NOR AN APPROACH

Samavaya is a technique (*Tantra*) and as such it should be distinguished from a method (*Vidhana*) on the one hand, and an approach (*Dwara* or *Pravesha*) on the other. It is a skill (*Koushalya*) or expertness (*Naipunya*) one exhibits in doing an artistic piece of work. It manifests itself in skilful action—turning out maximum benefit with a minimum effort like a machine (*Yantra*) which manifests smooth and efficient work—the actual performance (*Karma*). So every technique (*Tantra*) has its correlatives—mantra and yantra. *Tantra* (Technique) is a middle term of the correlative series—Mantra, *Tantra* and Yantra. The question arises: What is the meaning of Samavaya and what is its Mantra and Yantra?

3. THE SIGNIFICANCE OF SAMAVAYA

Samavaya is a technical term found in the Nayyayika Philosophy, the Science of Indian logic. The term takes its origin from the craft environment. To explain its meaning, examples from craft environment are given such as clay and pot, yarn and cloth, etc. When dealing with kinds of relationships (*Sambandhas*) between two objects

such as clay and pot, etc., it is stated that there are two kinds of relationships. One is Samyoga relation and another is Samavaya. Samyoga is that relationship which exists between two separate (*Yutkasiddha*) entities and Samavaya is a relationship that exists between two inseparable (*Ayutha Siddha*) entities. It is further explained that Samavaya relation exists between cause (*Karana*) and effect (*Karya*), between the quality (*guna*) and the substratum or substance (*guni*) between the species (*individual vyakthi*) and genus (*Jyothi*), so on and so forth. It may be noted here that the cause under consideration is material cause. In addition to this cause there are two more causes according to Nayyayikas. One is co-operative cause and another is instrumental cause. It is between the material cause, for example, clay and effect-pot, that there is Samavaya relation. The co-operation cause, in the case of making a pot, consists of the potter, the ass, and the time and the space, and the instrumental cause consists of the wheel and the stick. The relation between the co-operative cause on the one hand and the instrumental cause to the effect-pot on the other is Samyoga but not Samavaya, because they are not inseparable entities. The Samavaya relationship may be deemed to exist between the means (*Sadhana*) and end (*Sadhyā*) which are just like cause and effect. The relationship between the action (*Karma*) and knowledge (*Jnana*) on the one hand and the action (*Karma*) and emotion (*Bhakti*) on the other is also Samavaya.

4. THE DEVELOPMENT OF THE HEAD AND HEART ON THE BASIS OF THE DEVELOPMENT OF THE HAND

Knowledge (*gnana*) and emotion (*bhakti*) are innate (*sahaja*) or inherent in or inseparable from action. It is similar to the relationship that exists between the quality (*guna*) and the substratum (*guni*). For knowledge (*gnana*) and emotion (*bhakti*) come into existence when the activity (*karma*) proceeds. The development of the head (*mind*) and the heart has taken place through the development of hand. The

development of the whole personality of man consisting of head (*knowledge*) and heart (*emotion*) is through the hand (*action*). This is a statement justified by biological evolution revealed in the development of human personality.

5. MUSCLE AS THE ORIGIN OF NERVOUS SYSTEM AND EMOTIONS

It is the muscle (*the source of action*) that developed itself later into the nervous system (*brain the source of knowledge*) and heart (*the source of emotions*), e.g., Amoeba a uric cellular animal—a mere mass of muscle (*flesh*) evolved itself into multicellular animal with brain (*nervous system*) and heart (*emotion*) in the long process of evolution. It may be stated with equal justification that the head (*brain*) and the heart are inherent or innate in (*ayutha siddha*) in the mass of muscle called amoeba—which is all hand, head and heart moulded into one unspecified mass and which itself developed into specific body systems called nervous system (*brain*), emotion system (*heart*) through its movement or activities actuated by its urge to live. There is Samavaya relation between the muscle the source of an activity and the heart (*emotion*), the head (*brain which developed from the muscle activity*) as its by-products—as its qualities. From this it is clear that knowledge (*brain*) and emotion (*heart*) are the qualifiers of the substratum—substance-activity.

6. SAMAYOGA AND SAMAVAYA ARE COMPARED AND CONTRASTED

It is clear from the above statement that the relation between activity and knowledge on the one hand and activity and emotion on the other hand is not Samyoga. Samyoga as already noted is the relation that exists between two separate entities. It exists as for example between two correlatives, as the examples of correlatives given below show (*the word*) 'Father' has its correlative in (*the word*) 'Mother' and (*the word*) 'Son' has its correlative in (*the word*) 'daughter' which are separate entities. It is already stated that the relation between the co-operative cause and the instrumental cause on the one hand and the effect on the other is also Samyoga because they are not inseparable (*ayutha siddha*) entities. The relation between activity and knowledge and activity and emotion which are not separate (*ayutha siddha*) is of different kind. It is like the relationship that exists between the

clay and the pot, and the yarn and the cloth which have inseparable (*ayutha siddha*) relationship between them. The pot (*ghata*) is nothing but clay (*mrithika*) itself in another form and cloth (*pata*) is nothing but yarn (*sootra*) itself in another form.

7. KNOWLEDGE AND EMOTIONS ARE ASPECTS OF ACTIVITY

Knowledge and emotions are the different forms or modes of aspects of activity itself and this relationship in Vedantic terminology is termed identity (*Tadatmya*) between activity (*karma*) and knowledge (*jnana*) and activity (*karma*) and emotions (*bhakti*) are aspects or modes of the same activity as the quality (*guna*) is an aspect of the substratum (*adhishtana*) looked from different points of view. Hence it is no use as the Vedantins hold, to assume two things as separate and then assume their relationship as inseparable "Samavaya—sambhavat—samyat anupapateh"—*Brahma Sutra*. It is reasonable to accept their identity and then proceed.

8. YOGA—A TECHNIQUE OF LIFE AND ALSO OF EDUCATION

Yoga was a term that was used to connote a technique of education (*Bramhacharya*) in ancient India. "Sarwan Sadhayet arthan akshuniya yogata tunam" (*Manusmriti*). Having made the body powerful through yoga technique, one (*a student*) should obtain the objectives of life. The word yoga as interpreted in Githa is 'Yoga Karmasu—Koushalam'—yoga is the skill (*technique*) in actions (*karmas*). In other words it is skilful action where action (*karma*) is a substratum (*adhishtatrana*) or substance and skill is its quality (*guna*), i.e., skill is the qualifier of the action. Further the meaning of yoga is classified as 'action without desire for fruit' (*Nish-Kamakarma*). Even when knowledge (*jnana*) and devotion (*bhakti*) is dawned upon the devotee (*sadhaka*) he should continue his action (*karma*) if not for his own sake, at least for the sake of society (*Lokasangraha*). Yoga is activity par excellence. "Acharah prathamam dharmam"—practice or activity is the foremost dharma. Here dharma is used in a very wider sense. Dharma is that which supports and nourishes the society. The word dharma is derived from the Sanskrit root 'dhri' to support and nourish (*dhridharana poshana-yoh*). Goutama dharma, Sutra-11, adhyaya-2 describes "Dharma—Karma—Achara ityarthah". The

word "charya" is Bramhacharya. Connotes that it is the activity that is foremost in education. "Chara-chara-chara-chara eveti (act-act-act)" is the scriptural injunction to the students. This is yoga. Yoga was the technique that was used to solve the problem of life and death, and also education. The quotation from Manusmriti—"Sarvan Sadhaya-arthan Akshunya Yogatastanum" bears out our contention.

9. SAMAVAYA AND YOGA ARE IDENTICAL IN PURPOSE

Samavaya Technique is the activity technique (*Karma yoga*). Yoga, rather Karma yoga, is also activity technique. They both serve the same purpose—*lokasangraha* (*Maintenance of society*). The word 'Yoga', it has been stated above, is the same as "samavaya"—having the same significance though the terminologies are different—one is used by Vedantins and the other used by the Nanyayikas. Now the question arises "How did the term Samavaya manage to get in—in the new education propounded by Mahatma Gandhi as a technique and why was not yoga taken up to signify the technique?" The reason is not far to seek.

10. ENTRANCE OF SAMAVAYA IN THE NEW EDUCATION

The framers of the New Education saw in the education propounded by Gandhiji—activity (*karma*) or craft (*udyama*) as the basis or approach to education as they found in the activity schools of the West. However, it must be noted here, that though in both the schools, activity is the basis of education, they differ very widely in their philosophy of life and technique used. The technique that was used in the Western activity schools was called "correlation". They naturally adopted the well-known terminology in education, namely "Correlation" and translated it as "Samyoga" (*correlation*) and later on they were not satisfied with the term as it did not signify the meaning they desired. They came to know that the relation between the activity and knowledge is not "Samyoga" (*correlation*) because Samyoga as interpreted by Nanyayikas—as the relationship that exists between two separate entities. Activity and knowledge are not separate from one another; they are inseparable (*ayuthasiddha*) from one another. And they naturally gave up the term "Samyoga" and adopted "Samavaya" (*integration*) which showed a closer—

more intimate or innate—inherent relationship. Thus there is the evolution of technique from "Samyoga" to "Samavaya".

11. SAMAVAYA SERVES THE PURPOSE WELL

Yoga as a technique of life and education as interpreted in Gita is the same as Samavaya, as already stated above why should it not be accepted even now? "Yoga" is a good technical term but it has a Hindu religious connotation—and it is not admissible to adopt the term in this secular state as that of ours. The term "Samavaya" has the same significance as "Yoga" which serves the purpose well, as the technical term in the secular education in India at present. Besides Samavaya as a technique has risen from the craft environment of potters and weavers and hence it occupies a very fitting place in an education carried through the crafts (*Moolodyoga*).

12. SAMAVAYA TECHNIQUE TO CREATE A NEW SOCIETY, i.e., ITS MANTRA (IDEAL)

The Samavaya technique is adopted with a purpose in view like "Yoga" with which it is identical in purpose—it has to fulfil the aims and objectives of Basic Education—to create a new society free from exploitation—a society consisting of self-sufficient and self-supporting and self-sacrificing citizens—citizens who are willing to work without desire for fruit (*Nishkama-karma*). Hence the new education is activity par excellence. Activity is the basis of the creation—orientation of new society with specific objectives in view. Knowledge and emotions have no basis apart from their origin in action. The old education wherein bookish knowledge was prominent has to be substituted by living education based on experience and activity. In the new society envisaged by new education every member of the society has to be active. He should earn his own living, he should not be a parasite and exploit others. Gandhiji, the father of New Education in India, used to advise "Earn your living (bread) by bodily labour and use your knowledge to help others. To use the knowledge for earning bread is prostitution". A self-sufficient and self-supporting dynamic society—in which every member is an active member doing his own bit without desire for fruit—cannot be brought into existence overnight by the waving of the magic wand. It has to be created—reorientated. A technique has to be evolved to create it. The technique that was evolved for this purpose was

"Samavaya" technique, where activity has an important role and knowledge and emotions are by-products—though by-products are important in their own way—where knowledge and emotions are the qualities or the qualifiers of the activity. And this is a role that Samavaya technique is playing in the New Education, propounded by Mahatma Gandhi. This is the ideal (*idea-mantra*) behind the Samavaya technique.

13. AN ACCOMPLISHED CREATIVE DYNAMIC SOCIETY IS THE YANTRA OF SAMAVAYA

The education carried on Samavaya technique should accomplish a dynamic society as its product. And that is the Yantra—the Samavaya technique is producing—maximum benefit with a minimum effort. It is accomplishing three things at the same time: (i) when the activity proceeds knowledge and emotions also originate with it. But when pure knowledge (*brain*) is developing it may or it may not develop the other aspects, the heart and the hand. The development of the personality of the child—the hand, the head and the heart,—is only possible through activity. Activity (*karma*) makes for the development of the society also. An active society or a creative society produces its own needs and is self-sufficient and self-supporting—there is no scope or reason for exploitation. Hence the activity technique *karma-tantra* which is "Samavaya technique" is the basis of deve-

lopment of the individual as well as that of society; (ii) samavaya technique is not merely a technique of life but also of education. For school is a miniature society. What is true of society is true of school. Education is not merely for life, through life but it is life itself. There is no difference between life and education. Man builds culture and civilisation through craftsmanship. He is placed in the physical environment with abundant materials. And he should be able to give shape and form to things found in nature through craft activity and should build culture and civilisation on the basis of things he has shaped and formed. The whole fabric of human culture should be craft-based (*moolodyoga*), i.e., worked out by human hand. Hence the education has three centres—the physical or natural, craft and social. It is the craft centre which is more important in that, it converts the natural environments into social and cultural environments; (iii) our Central Government has undertaken many schemes for economical and social improvement of India under Five-Year Plans. The products of the New Education are expected to be able to man the personnel—to work 'out' the plans. A batch of young men who are activity-minded and who have requisite knowledge and interest in the several schemes undertaken by the Government should be able to execute the plans.

(To be continued in a coming issue)

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EDUCATIONAL NOTES

Choice of Library Books and the Need to Develop the Spiritual Dimension in Our Daily Lives

DR. S. RADHAKRISHNAN, in his recent addresses at Chingleput to the Library Authorities on the occasion of laying the Foundation Stone of the Women's Annexe to the District Library Building and to the Civic Body, laid stress on the right choice of books specially where women and children were concerned and spoke on the need to develop 'the Spiritual Dimension' in our daily lives.

It was not merely material prosperity that made a man or a nation great. What made them great was the spiritual content. Were they lacking in material possessions or in intellectual skill? Surely not. Yet there was a spiritual vacuum. There was a kind of nudity that made many of us pursue the trivial, overlooking the profundities of existence. When we say that religion is the basic principle, it is not this religion or that religion, but the hunger for the unknown, a sort of spiritual aspiration, a kind of new dimension which the human beings have and animals do not possess. If that dimension is not taken into account, if we are not prepared to encourage or stimulate it, then we have all the predicaments which face us at the moment. To-day what is lacking in this world is not material fortunes. It is not intellectual skill. But it is the lack of wisdom. We may not be able to attain wisdom; but, not to aspire for wisdom through religion is sheer misfortune. Therefore it is that we should do our utmost to find the other dimension—the spiritual dimension.

As human beings we are as yet unfulfilled. We are still pilgrims on the march, we are only seekers of the truth, we are not possessors of it yet. It is because we overlook the essential aspect of human nature that

we suffer from moral imbalance, a sort of neurosis leading to maladjustments and increasing animosities which need mental hospitalisation. So it is that I say that in the selection of books, the authorities must be very careful. They should see that the right kind of diet is collected and not poison. In this imperfect world, there are two things of inestimable value—gathering the nectar of classics and communion with saints. These are the two things that redeem the world. Books could be the unfailing companions in times of sorrow and difficulty. People today were made prone to read daily papers, listen to radio and see the pictures. But man was most human when he was alone with great authors who could kindle in him the capacity for reflection. We are told that by doing *Tapas* we will be able to achieve higher things. Panini defines *Tapas* as *Alochana*. *Lochana* is having the first look of the world. *Alochana* is penetrating the outer layer and finding the inner content. In India in spite of slavery and subjection, we are today looking bright and are eagerly looking forward to the future. This is not because of our industrial progress or military prowess. It is because of the glory of our saints who by their austerity, spiritual renunciation and wisdom sustained the world. India has been known for tolerance and goodwill. We never try here to convert all people into one faith. In this country we enable every one to grow according to his genius and not stereo-type people. We do not build into human hearts any particular dogma. We believe in the lifting of the human heart to the Supreme Being, by whatever name we call it. This had enabled us to survive. The need of the hour is for people to be authentically religious in every sense of the term.

Chief Ministers' Conference, New Delhi

AT the conclusion of the Chief Ministers' Conference, held in New Delhi last August, the following decisions were taken. The main question for discussion before the Conference was the question of languages.

(1) The Conference expressed itself in favour of a common script to help in bringing

about national integration. The President has made this recommendation long ago.

(2) It is essential to develop rapidly an All-India language for inter-state communication and this language could only be Hindi. English would continue to serve this purpose for some time to come but urgent steps should be taken to promote Hindi.

(3) English will enjoy the status of an associate language for all-India official purposes even after Hindi becomes the all-India official language.

(4) In order to foster a sense of national unity suitable text-books should be produced by State Governments.

(5) Liberal treatment should be accorded

the present and the three-language formula for teaching at the secondary stage should be simplified. Teaching of Hindi and English should be begun at an early stage when it is easy for a child to pick it up.

(7) All technical and scientific terminology should be based on international usage and should be common to all the Indian languages.

Education is rightly considered to be the panacea for all social and national ills.

Guidance

now opportunities which children a decade back never dreamt of. Facilities are to be utilised for rapid progress. Shri Gupta spoke on what the Rotary Club had done and what it was doing for the youth welfare. Parents should come forward to use all the available opportunities.

Shri B. Vasudeva Murthy, President of the Rotary Club, who is an ardent believer in the future of our country, exhorted the parents to work for their children's prosperity having long-range plans and having expert advice from bodies like the Rotary Club.

Shri Menon thanked the lecturers and the members.

Particular thanks were given to Shri M. Narasimhaiya, Retired Chief Engineer and President of the National Education Society, for presiding over the day's function and giving all facilities to conduct the meeting.

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(Continued on page 142)

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and Culture for American High School history teachers at the Poona University.

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Vocational Guidance

THE Rotary Club of Bangalore deserves the full appreciation of the Public of Bangalore for its great interest in bringing home to the pupils studying in the several high schools and their parents a lot of information about the careers available to our aspiring young men and women in our country. The Club has an expert committee to tender vocational guidance and careers advice under the chairmanship of one of their most enthusiastic members, Shri K. S. Menon of the Binny Mills.

At a recent meeting organised by the Club for the parents of the pupils in Bangalore City held in the National High School, Basavanagudi, on the 10th September, two of the members of the club, Dr. M. N. Mahadevan and Shri Gupta, spoke *in extenso* in English and Kannada on the subject. Dr. Mahadevan spoke on the giant strides of progress in several countries of the West and backwardness of our country. The first requisite of our nation was quality education and deep earnestness in work. These are days when sloth and complaisance were not to be encouraged. The boys and girls have

now opportunities which children a decade back never dreamt of. Facilities are to be utilised for rapid progress. Shri Gupta spoke on what the Rotary Club had done and what it was doing for the youth welfare. Parents should come forward to use all the available opportunities.

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Poona Educational Seminar for U.S. Teachers

INDIA will have become the key to our interpretation of the whole of the Orient," said Joseph R. McArthur, an American high school teacher from Tulsa, Oklahoma, participant in a seminar on Indian History and Culture for American high school history teachers at the Poona University.

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(Continued on page 142)

OUR ASSOCIATIONS

ಕಡ್ಡಾಯ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ವಿಚಾರ ಗೋಷ್ಠಿ.- ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಅಂಬಳೆ ಸರ್ಕಲ್ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ವಿಚಾರ ಗೋಷ್ಠಿಯು ಜೂನ್ ೧೦ ರಂದು ಸ್ಥಳೀಯ ಬೇಸಿಕ್ ಪ್ರೈಮರಿ ಶಾಲೆಯಲ್ಲಿ ತಾಲ್ಲೂಕ್ ಬೋರ್ಡ್ ಉಪಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಕೆ. ಸಿ. ಸಣ್ಣೇಗೌಡರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಜರುಗಿತು. ಮಾಧ್ಯಮಿಕ ಶಾಲಾ ಬಾಲಕಿಯರಿಂದ ಪ್ರಾರ್ಥನೆಯಾದ ನಂತರ, ಉಪಾಧ್ಯಾಯರ ಸಂಘದ ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಹೆಚ್. ಸಿ. ಮಲ್ಲಪ್ಪನವರು ಸರ್ವರನ್ನೂ ಸ್ವಾಗತಿಸಿದರು. ಶ್ರೀ ಸಣ್ಣೇಗೌಡರಿಂದ ಉದ್ಘಾಟನಾ ಭಾಷಣವಾದ ನಂತರ ಮಾಧ್ಯಮಿಕ ಶಾಲಾ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಾದ ಶ್ರೀ ಎಸ್. ಸುಬ್ಬರಾವ್, ಗ್ರಾಮಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ವೀರಶ್ರೀಗೌಡರು ಸಮಯೋಚಿತ ಭಾಷಣ ಮಾಡಿದರು. ಸೆಮಿನಾರಿನ ಡೈರೆಕ್ಟರ್ ಹಾಗೂ ಆಲ್ಟರರು ರೇಂಜ್ ವಿದ್ಯಾಧಿಕಾರಿಗಳಾದ ಶ್ರೀ ಆರ್. ರುದ್ರಯ್ಯನವರು ಯೋಜನೆಯ ಬಗ್ಗೆ ಅಂಕಿ ಅಂಶಗಳ ನಿತ್ಯ ಸ್ಥೂಲವಾಗಿ ವಿವರಿಸಿದರು.

ಸುಮಾರು ೪೮ ಉಪಾಧ್ಯಾಯರುಗಳು ಮೂರು ಗುಂಪುಗಳಾಗಿ ವಿಂಗಡಿಸಲ್ಪಟ್ಟು. ಚರ್ಚಿಸಿ ಪ್ರತ್ಯೇಕ ವರದಿಗಳನ್ನು ತಯಾರಿಸಿದರು. ಉಪಾಧ್ಯಾಯರ ನಂತರ ಜಿಲ್ಲಾ ಸಹ ವಿದ್ಯಾಧಿಕಾರಿಗಳಾದ ಶ್ರೀ ಎಂ. ಸಂಗಪ್ಪ, ಬಿ.ಎ., ಬಿ.ಟಿ. ಅವರು ಸಮಾರಂಭದ ಮುಕ್ತಾಯ ಭಾಷಣ ಮಾಡುತ್ತಾ, ಸ್ವತಂತ್ರ ಭಾರತದ ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಯನ್ನೂ ವಿದ್ಯಾ ವಂತನಾಗಿ ಮಾಡುವ ಈ ಬೃಹತ್ ಯೋಜನೆಯ ಯಶಸ್ಸಿಗೆ ಉಪಾಧ್ಯಾಯರು ಆತ್ಮತ್ಯಾಗದಿಂದ ಕೆಲಸಮಾಡಬೇಕಾಗಿರಬೇಕೆಂದು ತಿಳಿಸಿ ತಮ್ಮ ಅನುಭವದಲ್ಲಿ ಕಂಡುಬಂದ ಕೆಲವು ಘಟನೆಗಳೊಂದಿಗೆ ಅಮೂಲ್ಯ ಸಲಹೆಗಳನ್ನಿತ್ತರು. ಶ್ರೀ ಹೆಚ್. ಕೆ. ಅಣ್ಣಪ್ಪನವರಿಂದ ವಂದನಾರ್ಪಣೆಯಾದ ನಂತರ ರಾಷ್ಟ್ರಗೀತೆಯೊಂದಿಗೆ ಕಾರ್ಯಕ್ರಮ ಮುಕ್ತಾಯವಾಯಿತು.

ಗ್ರಾಮದ ಮುಖಂಡರು, ಪಂಚಾಯಿತಿ ಸದಸ್ಯರು ಹಾಜರಿದ್ದು ಪೂರ್ಣ ಸಹಕಾರವನ್ನಿತ್ತರು. ಹಾಜರಾತಿ ಅಧಿಕಾರಿ ಶ್ರೀ ನಾಗೇಶರಾಯರು ಉತ್ತಮ ಏರ್ಪಾಡಾಗಿ ಶ್ರಮಿಸಿದ್ದರು.

ಬಂಟ್ವಾಳ ತಾಲ್ಲೂಕು ಪ್ರಾಥಮಿಕ ಅಧ್ಯಾಪಕರ ಕೌನ್ಸಿಲ್ ಸಭೆ.-ಬಂಟ್ವಾಳ ತಾಲ್ಲೂಕು ಪ್ರಾಥಮಿಕ ಅಧ್ಯಾಪಕರ ಸಂಘದ ಕೌನ್ಸಿಲ್ ಸಭೆಯು ತಾರೀಖು ೧೬-೭-೧೯೬೧ರಂದು ಬೆಳಿಗ್ಗೆ ಘಂಟೆ ೧೦-೩೦ಕ್ಕೆ ಸರಿಯಾಗಿ ಬಂಟ್ವಾಳ ದೇವಳ ಎಲಿಮೆಂಟರಿ ಶಾಲೆಯಲ್ಲಿ ಜರುಗಿ ಈ ಕೆಳಗಿನ ನಿರ್ಣಯಗಳು ಮಂಜೂರಾದುವು:

ಹೊಸ ವಿದ್ಯಾ ನಿಬಂಧನೆ ಪ್ರಕಾರ ಜಾರಿಗೆ ಬಂದಿರುವ

ಉಪಾಧ್ಯಾಯ ಮಕ್ಕಳ ನಿಷ್ಪತ್ತಿ ಪ್ರಕಾರ ತಾರೀಖು ೨೨-೫-೧೯೬೧ಕ್ಕೆ ಮೊದಲು ಸರ್ವಿಸಿನಲ್ಲಿದ್ದ ಅಧ್ಯಾಪಕರ ರಕ್ಷಣೆಯ ಕುರಿತು ತಾ|| ೨೩-೭-೧೯೬೧ರಲ್ಲೂ ಉಡುಪಿಯಲ್ಲಿ ಜರಗುವ ಜಿಲ್ಲಾ ಪ್ರಾಥಮಿಕ ಅಧ್ಯಾಪಕರ ಯೂನಿಯನ್ನಿನ ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯಲ್ಲಿ ಯೋಗ್ಯ ನಿರ್ಣಯ ಕೈಕೊಂಡು, ಆ ಪ್ರಕಾರ ಇಲಾಖೆಯಿಂದ ಉಪಯುಕ್ತ ಉತ್ತರವನ್ನು ೧೫ ದಿನಗಳೊಳಗಾಗಿ ತರಿಸಿ, ಬಳಿಕ ಮುಂದಿನ ಕಾರ್ಯಕ್ರಮವನ್ನು ಕೈಕೊಳ್ಳುವುದೆನ್ನುವ,

ಈ ಮೊದಲೇ ಜಿಲ್ಲಾ ಯೂನಿಯನ್ನಿಗೆ ಕೌನ್ಸಿಲ್ ಸದಸ್ಯರನ್ನಾಗಿ ತಾಲ್ಲೂಕು ಸಂಘದಿಂದ ೧೦೦ಕ್ಕೆ ಒಬ್ಬ ರಂತೆ ಆರಿಸಿ ಕಳುಹಿಸಲಾಗಿದ್ದು, ವರ್ಷದ ಮಧ್ಯದಲ್ಲಿ ಜಿಲ್ಲಾ ಯೂನಿಯನ್ನಿನ ಹೊಸ ಘಟನೆಯಂತೆ ೨೦೦ಕ್ಕೆ ಒಬ್ಬರಂತೆ ಸದಸ್ಯರನ್ನು ಹೊಸತಾಗಿ ಪುನಃ ಆರಿಸಿ ಕಳುಹಿಸಲು ಅಸಾಧ್ಯವಾಗಿರುವುದರಿಂದಲೂ ಅಲ್ಲದೆ ಹೀಗೆ ಆರಿಸಲ್ಪಡತಕ್ಕ ಸದಸ್ಯರು ತಾಲ್ಲೂಕು ಸಂಘದ ಕೌನ್ಸಿಲಿನಿಂದ ಆರಿಸಲ್ಪಡಬೇಕೋ ಯಾ ಮಹಾಸಭೆಯಿಂದ ಆಯ್ಕೆಹೊಂದಬೇಕೋ ಎಂದು ಜಿಲ್ಲಾ ಸಂಘದ ಘಟನೆಯಲ್ಲಿ ಸೂಚಿಸಲ್ಪಡದ ಕಾರಣವಾಗಿಯೂ ಜಾಲ್ಮಿ ವರ್ಷದ ಮಟ್ಟಿಗೆ ಈ ಹಿಂದೆ ಆರಿಸಿ ಕಳುಹಿಸಿದವರನ್ನೇ ಸದಸ್ಯರನ್ನಾಗಿ ಪರಿಗಣಿಸಬೇಕೆನ್ನುವ,

ಪಂಚಾಯಿತಿ ಶಾಲೆಗಳಿಗೆ ಕಳೆದ ಮಾರ್ಚಿಯಿಂದ ಗ್ರಾಂಟು ಬಾರದ ಬಗ್ಗೆ ಮತ್ತು ಮದ್ರಾಸು-ಕರ್ನಾಟಕದ ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದ ಜಿಲ್ಲಾ ಬೋರ್ಡ್ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಪ್ರತಿ ಅಧ್ಯಾಪಕರಿಗೆ ರೂ. ೧-೮-೦ ಯಂತೆ ಸಿಗುತ್ತಿದ್ದ ಕಂಟಿನ್ಯುಂಟ್ ಹಣ ಇನ್ನು ಮುಂದೆಯೂ ಸಿಗುವಂತಾಗಬೇಕೆನ್ನುವ ಬಗ್ಗೆ ಜಿಲ್ಲಾ ಡಿಪ್ಯೂಟಿ ಕಮಿಷನರನ್ನು ಕೇಳಿಕೊಳ್ಳಬೇಕೆನ್ನುವ,

ಜಿಲ್ಲಾ ಬೋರ್ಡ್ ಅಧ್ಯಾಪಕರಲ್ಲಿ ಅವರ ಪ್ರೊಬೇಷನ್ ಅವಧಿ ಮುಗಿದು ಇನ್ನೂ ಪ್ರಾವಿಡೆಂಟ್ ಫಂಡಿಗೆ ಸೇರಿಸಲ್ಪಡದ ಅಧ್ಯಾಪಕರ ಹೆಸರು, ವಿಳಾಸ, ಗ್ರೇಡ್, ಸರ್ವಿಸು ಇತ್ಯಾದಿ ವಿವರಗಳನ್ನು ತಾಲ್ಲೂಕು ಕಾರ್ಯದರ್ಶಿಗೆ ಆ ಕುರಿತು ಕ್ರಮಕೈಕೊಳ್ಳುವರೆ, ತೀರ್ಪು ಕಳುಹಿಸಿಕೊಡಬೇಕೆನ್ನುವ, ಇತ್ಯಾದಿ ನಿರ್ಣಯಗಳು ಬಹುಮತದಿಂದ ಮಂಜೂರಾದುವು.

ಇವುಗಳಲ್ಲದೆ ಕಳೆದ ಮಹಾಸಭೆಯಲ್ಲಿ ಸಂಘದ ಉಪಾಧ್ಯಕ್ಷರಾಗಿ ಆಯ್ಕೆಗೊಂಡ ಶ್ರೀ ಎಸ್. ಎಲ್ಲಪ್ಪನವರು ಕೌನ್ಸಿಲ್ ಮೆಂಬರಲ್ಲದ ಕಾರಣ, ಸಂಘದ ಘಟನೆಗೆ ಅನ್ವಯವಾಗಿ ಇವರ ಬದಲಿಗೆ, ತೆಂಕೆಬೆಳ್ಳೂರು ಕೇಂದ್ರದ ಶ್ರೀ ರಘುನಾಥ ಭಂಡಾರಿಯವರನ್ನು ಈ ಕೌನ್ಸಿಲ್ ಸಭೆ ಸರ್ವಾನುಮತದಿಂದ ಆರಿಸಿತು.

ವಿದ್ಯೆಯ ಮಹತ್ವ

ಶ್ರೀ ಎಂ. ಪಿ. ನರಸಿಂಹಮೂರ್ತಿ, ವನಕನಹಳ್ಳಿ, ಅನೇಕಲ್

ವಿದ್ಯಾಪ್ರಗತಿಗಾಗಿ ಇದೀಗ ಸ್ವತಂತ್ರ ಭಾರತ ಎಚ್ಚೆತ್ತಿರುವ ಕಾಲ. ಒತ್ತಾಯ ವಿದ್ಯಾಭ್ಯಾಸಕ್ರಮ ಶಿಕ್ಷಣ ರಂಗದಲ್ಲಿ ದೇಶದಲ್ಲಿ ಎಲ್ಲೆಲ್ಲಿಯೂ ಅನುಸರಣೆಗೆ ತರಲಾಗುತ್ತಿದೆ. ಸಹಸ್ರಾರು ಹೊಸ ಶಾಲೆಗಳನ್ನು ತೆರೆಯುವ ಭರದಲ್ಲಿದ್ದೇನೆ. ಉಪಾಧ್ಯಾಯರುಗಳನ್ನು ಅತ್ಯಧಿಕವಾಗಿ ನೇಮನ ಬೋಧನಾ ವಿಧಾನದಲ್ಲಿ ಶಿಕ್ಷಣ ಕೊಟ್ಟು ಒದಗಿಸುತ್ತಿರುವ ಯತ್ನ ಬಿರುಸಾಗಿ ಸಾಗುತ್ತಿದೆ. ನಮ್ಮ ಮಕ್ಕಳು ಹೆಚ್ಚು ವಿದ್ಯಾವಂತರಾಗಿ ನಾಡಿನ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಜವಾಬ್ದಾರಿಯುತ ಸ್ಥಾನಗಳಲ್ಲಿ ನಿಂತು ಸೇವೆ ಸಲ್ಲಿಸಬೇಕೆಂಬ ಉತ್ಕಟ ಆಕಾಂಕ್ಷೆ ನೆಲೆಗೊಳ್ಳುತ್ತಿರುವ ಸನ್ನಿವೇಶದಲ್ಲಿ ನಾವಿದ್ದೇವೆ. ಅನ್ಯ ದೇಶಗಳಿಗೆ ತೆರಳಿ ಹೆಚ್ಚಿನ ವ್ಯಾಸಂಗಮಾಡಿ ಬರಲು ವೇತನ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸುತ್ತಿರುವ ಸದನಕಾಶ ಕಲ್ಪನೆಯೂ ಸತತವಾಗಿ ನಡೆಯುತ್ತಿದೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ, ವಿದ್ಯೆಯ ಸ್ಥಾನವೇನು, ಅದರ ಮಹತ್ವ ಎಂತಹುದು ಎಂಬ ಅಂಶಗಳು ವಿಚಾರಾರ್ಹವಾದವುಗಳೇ ಆಗಿವೆ.

ಭಾರತದಲ್ಲಿ ನಮ್ಮ ಪುರಾತನರು, ವಿದ್ಯಾಗುರುಗಳಿಗೆ ಹಾಗೂ ವಿದ್ಯೆಗೆ ನೀಡಿದ್ದ ಸ್ಥಾನಮಾನ ಬಹು ಉನ್ನತ ಮಟ್ಟದ್ದು. ನಮ್ಮ ನಾಡಿನಲ್ಲಿದ್ದ ಶ್ರೇಷ್ಠ ವಿದ್ಯಾ ಪರಿಣಿತರು, ಗುರುವರ್ಯರು, ಇವರುಗಳ ಪರಿಶ್ರಮದಿಂದ ಹೊರಬಿದ್ದ ಉದಾತ್ತ ಗ್ರಂಥರಾಶಿಗಳನ್ನು ನಾವು ಪರಿಶೀಲಿಸುವುದಾದರೆ ನಾವಿಂದು ವಿದ್ಯೆಯ ವಿಷಯವಾಗಿ ತೋರುತ್ತಿರುವ ಶ್ರದ್ಧಾ ದಿ ವಿಚಾರಗಳ ತಾರತಮ್ಯ ವ್ಯಕ್ತವಾಗದೆ ಇರಲಾರದು. ವಿದ್ಯೆಗೆ ನಮ್ಮವರು ಅತ್ಯುನ್ನತ ಸ್ಥಾನವನ್ನೇ ಕೊಟ್ಟಿದ್ದರು. ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿಸುತ್ತಿದ್ದ ಗುರುಗಳ ಮಹತ್ವ ನಿಜಕ್ಕೂ ವರ್ಣನಾತೀತವಾಗಿದ್ದಿತು. ಅಂತಹ ಗುರುಗಳಿಂದ ಬೋಧಿಸಲ್ಪಡುತ್ತಿದ್ದ ವಿದ್ಯೆ ಅಷ್ಟೇ ಮಹಿಮಾನ್ವಿತವಾಗಿದ್ದಿತು. ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ನೆಲೆಸಿದ್ದ ಜಗನ್ನಾಥಪಂಥರಿಂಬ ಮಹಾತ್ಮರೂ, ಗುರುಶ್ರೇಷ್ಠರೂ, ಆದವರಲ್ಲಿಗೆ ಶ್ರೀದತ್ತಾತ್ರೇಯ ಸ್ವಾಮಿ ನಿತ್ಯವೂ ಸಾಕ್ಷಾತ್ತಾಗಿ ಸಂಭಾಷಣೆಗೋಸುಗ ದಯಮಾಡಿಸುತ್ತಿದ್ದುದಾಗಿ ತಿಳಿದುಬಂದಿದೆ. ಅಂತಹ ವ್ಯಕ್ತಿಶ್ರೇಷ್ಠರ ಗುರುಕುಲದಲ್ಲಿ ವಿದ್ಯಾರ್ಜನೆ ಮಾಡಿದ ಏಕನಾಥನು ಭಾವಪೂರಿತವಾಗಿ ರಾಮಾಯಣವನ್ನು ಗುರುದಕ್ಷಿಣೆಗಾಗಿ ರಚಿಸಿದ ನಲ್ಲದೆ ನಡುಹಗಲಿನಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಇಹಲೋಕವನ್ನು ತಾನು ತೊರೆಯುವ ವಿಚಾರ ವ್ಯಕ್ತಪಡಿಸಿ, ಭಕ್ತವೃಂದ ಭಕ್ತಿಯ ಆವೇಶದಲ್ಲಿ ಮುಳುಗಿರುವಾಗ ಎಲ್ಲರ ಸಮಕ್ಷಮ

ದಲ್ಲಿಯೇ ಗೋದಾವರೀ ನದಿ ಪ್ರವೇಶಮಾಡಿ ಜಲಸಮಾಧಿಯನ್ನೆಸಗಿದನು. ಅಂದಿನ ಜನಸಮುದಾಯದ ನಡವಳಿಕೆ, ನೀತಿನಿಯಮಗಳೇ ಆತರನಾದ ಪ್ರತಿಭಾನ್ವಿತರನ್ನು ಪಡೆಯಲು ಕಾರಣವಾದವುಗಳೆನ್ನಬಹುದು. ಆ ಬಗೆಯ ಉಚ್ಚಮಟ್ಟದ ಮನೋವಿಕಾಸವನ್ನೂ ಮತ್ತು ಮನೋ ನಿರ್ಧಾರವನ್ನೂ ಹೊಂದಿ, ನಮ್ಮದೇ ಆದ ತಳಹದಿಯ ಮೇಲೆ, ನಮ್ಮ ನಾಡಿನ ಶ್ರೇಯೋಭಿವೃದ್ಧಿ ಸಾಧಕವಾದ ವಿದ್ಯೆಯ ಏಳಿಗೆಗಾಗಿ ಶ್ರಮಿಸುವುದು ಅಗತ್ಯವೇ ಸರಿ.

ವಿದ್ಯೆ ಎಂದರೆ ಸದ್ವಿದ್ಯೆ ಎಂಬರ್ಥದಲ್ಲಿ ದೇವರ ಸಂಬಂಧದ ಜ್ಞಾನವನ್ನುಂಟುಮಾಡುವ ವಿದ್ಯೆಯೇ ಉತ್ತಮ ವಿದ್ಯೆ ಎಂಬ ಪುರಸ್ಕಾರ ಹಿಂದೆ ಪಡೆದಿತ್ತು. ಆತರನಾದ ವಿದ್ಯೆಗೆ ಇಂದು ಸೊನ್ನೆಬಿದ್ದು ಜೀವನಾಧಾರವಾದ ವಿದ್ಯೆಗಳಿಗೆ ಹೆಚ್ಚಿನ ಗೌರವಾದರಗಳನ್ನು ತೋರುತ್ತಾ ಬಂದಿದ್ದೇವೆ. ಅದು ಅನಿವಾರ್ಯವಾಗಿ ಕಂಡುಬರುತ್ತಿರುವುದು ಸದ್ಯದ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ವಾಸ್ತವವಾಗಿಯೇ ಇದೆ. ಈ ವಿವಾದಗಳೆಲ್ಲ ವಿಚಾರಶೀಲತೆಯ ಒರೆಗಲ್ಲಿನಿಂದ ಪರೀಕ್ಷಿಸಿ ತಿಳಿಯಬೇಕಾದ ವಿಷಯಗಳಾಗಿರುತ್ತವೆ.

ಬಹು ಕಾಲದಿಂದಲೂ ಭಾರತೀಯರು ವಿದ್ಯೆಯ ಅಲ್ಲದೆ ವಿದ್ಯಾ ಗುರುಗಳ ಸರ್ವ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಸ್ತುತಿಸುತ್ತಾ ಬಂದಿದ್ದಾರೆ. ನಮ್ಮ ನಾಡಿನ ಕವಿ ಪುಂಗವರಲ್ಲಿ ಹಾಗೂ ಮಹಾ ಜ್ಞಾನಿಗಳಲ್ಲಿ ಓರ್ವನಾದ ಸರ್ವಜ್ಞನು ಗುರುವಿನ ಬಗೆಗೆ

ಹರತನೋಳಿದು ಗುರು ತೋಜಿದೇ ತಿಳಿವುದೇ
ಮರದೊಳಗ್ಗಿಯಿರುತ್ತಿದ್ದು ತನ್ನ ತಾ
ನಜಿಯದೇಕೆಂದ ಸರ್ವಜ್ಞ ||

ಮತ್ತು

ಗುರುಪಾದ ಸೇವೆ ತಾ ದೊರಕೊಂಡಿತಾದೆ
ಓರಿದಪ್ಪ ಪಾಪ ಪಞ್ಚವು ಕೃಪರದ
ಗಿರಿಯು ಬೆಂದಂತೆ ಸರ್ವಜ್ಞ ||

ಎಂದು ಹಾಡಿ ಗುರುವಿನ ಉತ್ತಮತೆಯನ್ನು ಎತ್ತಿ ಹಿಡಿದಿದ್ದಾನೆ. ಈಶ್ವರ ಸ್ವರೂಪಿ ಪರಮಾತ್ಮನ ಅರಿವು ನಮಗಾಗಬೇಕಾದರೆ ಗುರುವಿನ ಸಹಾಯ ಅತ್ಯಗತ್ಯ. ಗುರುವೇ ಆ ಕಾರ್ಯದಲ್ಲಿ ಅತಿ ಸಮರ್ಥನು. ಆತನ ಕೃಪೆಯಿಂದಲೇ ಭಗವಂತನನ್ನು ತಿಳಿಯಲು ಸಾಧ್ಯ ಎಂಬುವನ್ನು ಒಂದನೇ ಪದ್ಯದಲ್ಲೂ, ಅಜ್ಞಾನವು ಬಿಟ್ಟದಂತೆ ಕವಿದಿದ್ದರೂ ಅದು ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ ಗುರುಪಾದ ಸೇವೆ

ಯಿಂದ ನಾಶ ಹೊಂದುವುದೆಂಬುದನ್ನು ಎರಡನೇ ಪದ್ಯದಲ್ಲೂ ವಿಶದಪಡಿಸುತ್ತಾನೆ.

ಅಂತೆಯೇ ಸುಪ್ರಸಿದ್ಧ ಸುಭಾಷಿತಗಳಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವಂತೆ ವಿದ್ಯೆಯ ಮಹತ್ವ ಸ್ಥಾನ ಅಲ್ಲದೆ ವಿದ್ಯಾಭ್ಯಾಸದಿಂದ ನಮಗಿರುವ ಉಪಯುಕ್ತತೆಗಳು ಸ್ಪಷ್ಟವಾಗುತ್ತವೆ.

ಓದಿನೊಳಲ್ಲದೆ ಇಹಪರ ।

ಸಾಧನ ಸಂಪತ್ತು ಮಾಗದದು ಕಾರಣದಿಂದ ॥

ಓದುವುದು ಸಕಲ ಶ್ರುತಮಂ ।

ಭೇದಿಸಲಳವಶ್ಯದೆಲ್ಲೆ ಚೂಡಾರತ್ನಾ ॥

ಈ ಪದ್ಯದಿಂದ ಓದಿನ ಅಗ್ಗಿಳಿಕೆ ಗೋಚರವಾಗುವುದು.

ಓದನ್ನು ಕಲಿಯುವುದರಿಂದ ನಮಗೆ ಒದಗಬಹುದಾದ ಅನುಕೂಲತೆಯನ್ನು ತೋರಿಸಿಕೊಡುವುದು.

ಮಕ್ಕಳಿಗೆ ತಂದೆ ಬಾಲ್ಯದೊ ।

ಳಕ್ಕರ ವಿದ್ಯೆಗಳನಪೂಪದಿದೊಡ ಕೊಂದಂ ॥

ಲಕ್ಕರನಮಿರಲು ಕೆಡುಗುಂ ।

ಚಿಕ್ಕಂದಿನ ವಿದ್ಯೆ ಪೊರಗು ಚೂಡಾರತ್ನಾ ॥

ಈ ಪದ್ಯದಿಂದ, ಹಣಕ್ಕಿಂತ ವಿದ್ಯೆ ಅಮೂಲ್ಯವಾದುದು ಎಂದೂ, ವಿದ್ಯೆಗಿರುವ ಹೆಚ್ಚುಗಾರಿಕೆಯೂ, ತಂದೆ ತಾಯಿಗಳು ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಮಕ್ಕಳಿಗೆ ವಿದ್ಯೆ ಕಲಿಸುವುದರಲ್ಲಿ ಆಸಕ್ತರಾಗಬೇಕೆಂಬುದೂ ವ್ಯಕ್ತವಾಗುವುದು.

ವಿದ್ಯೆಯೇ ಸಿರಿಯಾಶು ವಿದ್ಯೆಯೇ ಗುರುವು ।

ವಿದ್ಯೆಯೇ ಕಳ್ಳನಪರಸದಿಹ ಧನವು ॥

ವಿದ್ಯೆಯಿಂದಲೇ ಕೀರ್ತಿ ಸುಖಭೋಗವಹುದು ।

ವಿದ್ಯೆಯೆಂ ಸಭೆಗಳಲಿ ಬಹುಮಾನವಹುದು ॥

ವಿದ್ಯೆಯೇ ನೀತಿ ಮಾರ್ಗವನು ಬೋಧಿಸುತು ॥

ವಿದ್ಯೆಯೇ ಪರದೇಶದಲಿ ಬಂಧುವಹುದು ॥

ವಿದ್ಯೆಯೇ ಪರಲೋಕಸಾಧನವು ನಮಗೆ ।

ವಿದ್ಯೆಯನು ಕಲಿಯದವನೇ ಪಶುವು ಧರಣಿ ॥

ಈ ಪದ್ಯದಿಂದಲೂ ವಿದ್ಯೆಗಿರುವ ಹಿರಿಮೆ, ವಿದ್ಯೆಯೇ ಐಶ್ವರ್ಯದ ಪ್ರತಿರೂಪ, ಕಳ್ಳರಿಂದಲೂ ಕದಿಯಲ್ಪಡಲು ಸಾಧ್ಯವಿಲ್ಲದ ಸಿರಿಸಂಪದವೆಂದರೆ ವಿದ್ಯೆಯೇ ಸರಿ, ಇದರಿಂದ ಮಾನವನು ಸರ್ವೋತ್ತಮನೆನಿಸಬಹುದು, ವಿದ್ಯಾ ವಿಹೀನನು ಪಶುಸಮಾನನೆನಿಸುವನು ಎಂದು ಮೊದಲಾಗಿ ವೇದ್ಯವಾಗುವುದು.

ಇದರಿಂದ ವಿದ್ಯೆ ಕಲಿಯುವಿಕೆಗೆ ಎಲ್ಲ ಭಾರತೀಯರೂ ಒಂದೇ ಸಮನೆ ಸಹಾಯ, ಸಹಕಾರಗಳನ್ನು ನೀಡುತ್ತಾ ವಿದ್ಯಾ ಪ್ರೋತ್ಸಾಹಕ್ಕಾಗಿ ದುಡಿಯುವುದು ನಮ್ಮ ಮುಖ್ಯ ಕರ್ತವ್ಯವಾಗಿರುತ್ತದೆಂಬುದು ನೆನಪಿಡಬೇಕಾದ ವಿಷಯವಾಗಿದೆ. ಇಂತಹ ಅಮೂಲ್ಯ ವಿಚಾರ ಸಂಪತ್ತನ್ನು ಪಡೆದಿರುವ ನಾವು ವಿದ್ಯಾಭಿವೃದ್ಧಿಗಾಗಿ ಟೊಂಕಕಟ್ಟಿ ನಿಂತು, ಎಲ್ಲ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗಳಿಗೆ ಕಳುಹಿಸಿ, ಅವರು ಉತ್ತಮ ವಿದ್ಯಾವಂತರಾಗುವಂತೆ ಆಗಲು ಬೇಕಾದ ಸಿದ್ಧತೆಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುವುದು, ಅದರ್ಶ ಶಿಕ್ಷಕರ ವರ್ಗವನ್ನು ನಿರ್ಮಾಣಮಾಡುವುದು ಇತ್ಯಾದಿ ಕಾರ್ಯಭಾಗಗಳಲ್ಲಿ ಶ್ರದ್ಧಾಳುಗಳಾಗಿ ತೊಡಗಿ ಶ್ರಮಿಸುವುದು ಇಂದು ನಮ್ಮೆಲ್ಲರ ಮುಂದಿರುವ ಏಕಮಾತ್ರ ಗುರಿಯಲ್ಲವೇ?

(Continued from page 139)

Five weeks seemed too short a period to cover so wide a range of subjects such as ancient history and archæology, education, sociology, politics, religion, literature, philosophy, music and dance, but as one Indian professor said "their (the American teachers') knowledge of India surprised us, they must have read a considerable number of books on India, before coming here".

Besides class-room lectures by a panel of eminent professors, and general discussions, the University arranged guided visits to places of historical and archæological interest in and around Poona, including a visit to Ellora and Ajanta. After the Ellora visit, Mr. McArthur commented: "After years of teaching Greek, Roman and other European architecture, these fabulous temples have made us realise how little we know of the East, I cannot hereafter teach ancient architecture without mentioning the magnificent cave temples of Ellora."

Concerning the lectures, he said, "The literature and philosophy of Hinduism, Buddhism, and Jainism have influenced the thought and the way of life of Asia for the last 2,000 years, and still continue to lend a sober, peaceful tone to the Indian life and habits. Indian literature and philosophy has also inspired such Western 'greats' as Boccaccio, Goethe, Schopenhauer, Emerson, Aesop and many others. The effect of these seminars may not be felt this year or the next but within the next few years the teaching of World History in the United States will, I am sure, be more balanced."

The 20 American teachers who attended the seminar—half of them women—were selected from some 300 applicants from different parts of the United States. They came to India under the Fulbright Educational Exchange Programme. All of them are taking back with them photographs, colour slides and books on India for use as teaching aids in American schools.

ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ

ಲೇಖಕರು: ಕೆ. ರಾ. ಲಕ್ಷ್ಮೀಕಾಂತಯ್ಯ, ಕನ್ನಡ ಅಧ್ಯಾಪಕ, ಪ್ರೌಢಶಾಲಾ, ಮಾಯಕೋಡ

ಈಗ ಇಡೀ ಭಾರತದಲ್ಲಿ ಪ್ರಚಾರವಾಗುತ್ತಿರುವ ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ ಯೋಜನೆಯು ಭಾವೀ ಭಾರತದ ಭವಿಷ್ಯ ಕಲ್ಪಾಣದ ಬುನಾದಿಯೇ ಸರಿ. ಇದರಿಂದ ಸಮಸ್ತರ ನಿರಕ್ಷರತೆಯು ನಾಶವಾಗಲೆಂಬುದೇ ತೃತೀಯ ಪಂಚವಾರ್ಷಿಕದ ಮಹಾಯೋಜನೆ. ಶಿಕ್ಷಣ ಮತ್ತು ಕಲಿಸುವಿಕೆಗಳು ನಮ್ಮ ವಿಶಾಲ ಮನೋಭಾವವನ್ನು ತ್ವರಿತಗೊಳಿಸಬಲ್ಲವು. ಶಿಕ್ಷಣವು ಜೀವನದ ಅಡಿಗಲ್ಲಾದರೆ, ಕಲಿಸುವಿಕೆಯು ಜೀವನದ ಏರುಪೇರುಗಳಿಗೆ ಹೊಂದಿ ಕೊಳ್ಳುವಂತಿರಬೇಕು. ಮಗುವು ತನಗೆ ದೊರೆಯುವ ಶಿಕ್ಷಣದಿಂದ ಸಮಾಜಕ್ಕೆ ಹೊಂದಿಕೊಳ್ಳಬೇಕೇ ಹೊರತು, ಸಮಾಜವು ಅವನ ಕಲಿಸುವಿಕೆಗೆ ಹೊಂದಿಕೊಳ್ಳಲಾರದು. ಮೂಲಶಿಕ್ಷಣವನ್ನು ಮಾತ್ರ ಮಗುವಿನ ಮೆದುಳು ಮೆತ್ತಗಿರುವಾಗಲೇ ರೂಪಿಸಬೇಕು. ಮಗುವಿಗೆ ದೊಡ್ಡವರಿಗಿಂತ ದೈಹಿಕ ಹಾಗೂ ಮಾನಸಿಕ ಬೆಳೆವಣಿಗೆ ಒಂದು ವರ್ಷಕಾಲ ದೀರ್ಘವಾಗಿರುತ್ತದೆ. ಹಾಗೆಯೇ ೩ ಮತ್ತು ೭ ನೆಯ ವರ್ಷಗಳೊಳಗಿನ ಅವಧಿಯು ಪ್ರೌಢನ ೫-೨೦ ವರ್ಷಗಳಿಗೆ ಸಮ. ಅಂದರೆ ಮಗುವು ೧೦ ನಿಮಿಷಗಳು ಮನಸ್ಸನ್ನು ಕೇಂದ್ರೀಕರಿಸಿದರೆ ವಯಸ್ಕರು ಒಂದು ಗಂಟೆ ಕೇಂದ್ರೀಕರಿಸುವುದಕ್ಕೆ ಸಮ ವೆಂಬುದನ್ನು ಶಿಕ್ಷಕರು ನೆನಪಿನಲ್ಲಿಡಬೇಕು.

ಫ್ರಾನ್ಸ್ ದೇಶದ ಪ್ರಸಿದ್ಧ ವಿಜ್ಞಾನಿ ಡಾ|| ಪಿಯರ್ ಲೆಕೋಂಪ್ಯಾಡು ನೌಯಾರವರು ಮಕ್ಕಳಿಗೆ ಕಲಿಸಲು ಎರಡು ವಿಧಾನಗಳಿವೆಯೆಂದು ಹೇಳಿದ್ದಾರೆ:

(೧) ಇದು ನಿಷೇಧಿಸಲ್ಪಟ್ಟಿದೆ, ಇದನ್ನು ಮಾಡಿದರೆ ಶಿಕ್ಷೆಯಾಗುತ್ತದೆ; ಇದನ್ನು ಮಾಡಲೇಬೇಕು, ಇದರಿಂದ ತಿಂಡಿ ಸಿಗುವುದು ಇತ್ಯಾದಿ ಆಶೋತ್ತರಗಳನ್ನು ಹುಟ್ಟಿಸಿ ಕಲಿಸುವುದು ಒಂದು ವಿಧಾನ.

(೨) ಎರಡನೆಯದು ಸ್ವಲ್ಪ ದೊಡ್ಡ ಮಕ್ಕಳಿಗೆ ಉಪಯೋಗಿಸುವಂತಹುದು: ಇದನ್ನು ಮಾಡಬೇಡ, ಮಾಡಿದರೆ ಅಲ್ಪನಾಗುತ್ತೀಯೆ; ಇದು ಒಳ್ಳೆಯದು, ಇದನ್ನು ಮಾಡಿದರೆ ನಿನ್ನ ಮನುಷ್ಯತ್ವದ ಬೆಲೆ ಹೆಚ್ಚುತ್ತದೆ, ಬಹುಮಾನ ದೊರೆಯುತ್ತೆ ಎಂದು ಮುಂತಾಗಿ ಹೇಳಿ ಮಾಡಿಸುವುದು ಮತ್ತೊಂದು ವಿಧಾನ.

ನೈತಿಕ ಬೆಳೆವಣಿಗೆಯಾಗದಿದ್ದವರಿಗೆ ಮೊದಲನೆಯ ವಿಧಾನವು ಮಾತ್ರ ಪರಿಣಾಮಕಾರಿಯಾಗಬಹುದು.

ಎರಡನೆಯದು ಬುದ್ಧಿ ಜೀವಿಗಳಲ್ಲಿ ಸತ್ಪರಿಣಾಮಕಾರಿಯಾಗಬಹುದು. ಹೀಗೆಲ್ಲಾ ವಿನೇಚಿಸುವ ಶಕ್ತಿಯು ಕಡ್ಡಾಯ ಶಿಕ್ಷಣದಿಂದ ಸುಧಾರಿಸುತ್ತದೆ. ಬೆಳೆವಣಿಗೆಗೆ ಅವಕಾಶವುಳ್ಳ ಮೆದುಳಿನವರು ಆಗ ಪ್ರಕಾಶಕ್ಕೆ ಬರುವರು. ಮೊದಲನೆಯ ಪಂಗಡದಲ್ಲಿರುವವರು ಮೂಲ ಅಥವಾ ಮಾಧ್ಯಮಿಕ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದೂ ಸಹ ಅದನ್ನು ಅರಗಿಸಿಕೊಳ್ಳದಿದ್ದವರು ಮಾತ್ರ! ಎರಡನೆಯ ಪಂಗಡದವರು ತಮ್ಮ ಶಿಕ್ಷಣವನ್ನು ಅರಗಿಸಿಕೊಂಡು ಅದರ ಎಲ್ಲೆ ಮೀರಿ ಹೋದ ಪಂಡಿತರು. ಅಂತಹವರು ಮಾನವ ಜ್ಞಾನವನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸುವ ಅರ್ಹತೆಯುಳ್ಳವರು. ಇತಿಹಾಸದ ಶಿಕ್ಷಣವು ಬಹುಕಾಲದಿಂದ ತಪ್ಪುದಾರಿಯಲ್ಲಿ ಸಾಗುತ್ತಿತ್ತು. ಆಯಾಯ ದೇಶಗಳ ತಮ್ಮ ನಿಲುವೆಯೇ ಸರಿಯೆಂದು ಸಾರುತ್ತಿದ್ದವು. ವಿಶ್ವದ ಇತಿಹಾಸ ಇಂದು ಮಾತ್ರ ಅರ್ಥಗರ್ಭಿತವಾದುದು. ಸತ್ಯವಾದೀ ಲೋಕದ ಚರಿತ್ರೆಯನ್ನು ಪ್ರಚಾರ ಮಾಡಬೇಕು. ಅದನ್ನೂ ರಾಷ್ಟ್ರೀಯ ಹೆಮ್ಮೆಯನ್ನು ಬಿಟ್ಟು ಭಾವರಹಿತವಾಗಿ ವಿಜ್ಞಾನದಂತೆ ಕಲಿಸಬೇಕು. ಮಗುವಿಗೆ ಸ್ವದೇಶಾಭಿಮಾನ ಹೆಚ್ಚಲು ಇತರ ಹಲವಾರು ಅವಕಾಶಗಳಿವೆ. ಹೀಗೆ ಮಾಡದಿದ್ದರೆ ಒಂದು ಹೊಂಡದಿಂದ ಆಗದ ಮಣ್ಣನ್ನು ತುಂಬಿಸಲು ಇನ್ನೊಂದು ಹೊಂಡವನ್ನು ಅಗೆಯುವವನಂತೆ ನಮ್ಮ ಅವಸ್ಥೆಯಾಗುವುದು. ಇದು ನಮ್ಮ ವಿಷಮ ಚಕ್ರ.

ಇಂತಹ ಆಮೂಲ್ಯವಾದ ಶಿಕ್ಷಣವು ದೇಶದ ಪ್ರಗತಿಗೂ, ಸಮಾಜದ ಸಂಪದಭಿವೃದ್ಧಿಗೂ ಸಾಧಕವಾದುದು. ನಮ್ಮ ದೇಶದಲ್ಲಿ ವಿದ್ಯಾಪ್ರಗತಿಯು ಮಟ್ಟವು ಇತರದೇಶಗಳಿಗಿಂತ ಹಿಂದುಳಿದಿರುವಾಗ ಮೇಲ್ಕಂಡ ರಾಷ್ಟ್ರಕಲ್ಪಾಣವೂ ಸಹ ಹಿಂದಿದೆಯೆಂಬುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಆದ್ದರಿಂದಲೇ ಈ ತೃತೀಯ ಪಂಚವಾರ್ಷಿಕ ಮಹಾಯೋಜನೆಯ ಉದಾತ್ತ ಧ್ಯೇಯವನ್ನು ಸಾಧಿಸುವುದು ಸರ್ಕಾರದ ಮುಖ್ಯೋದ್ದೇಶವಾಗಿದೆ. ಆದರೆ ಇದಕ್ಕೆಲ್ಲಾ ಯಥೇಚ್ಛವಾಗಿ ಹಣ ಖರ್ಚಾಗುವುದು. ಈ ಯೋಜನೆಯ ಪ್ರಥಮ ವರ್ಷದಲ್ಲಿ ಸುಮಾರು ೮೨ ಕೋಟಿಯಷ್ಟು ಹಣವು ಖರ್ಚಾಗಬಹುದೆಂದು ಅಂದಾಜುಮಾಡಲಾಗಿದೆ. ಇದಕ್ಕಾಗಿ ೧೬,೮೦೦ ಮಂದಿ ನೂತನ ಶಿಕ್ಷಕರನ್ನು ನಿಯೋಜಿಸಿಕೊಳ್ಳಲಾಗುವುದು. ಈಗ ಹಾಲಿ ಮೈಸೂರು ರಾಜ್ಯದಲ್ಲಿ ೩,೭೭೫ ಗ್ರಾಮಗಳು ಶಾಲೆ

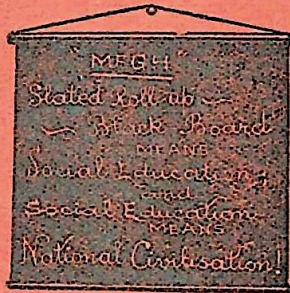
ಗಳಲ್ಲದೇ ಇವೆ. ರಾಜ್ಯದಲ್ಲಿ ಒಟ್ಟು ೧೬೯ ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ವಿದ್ಯಾ ಸೌಕರ್ಯವಿರುವ ತಾಲ್ಲೂಕುಗಳು ಕೇವಲ ಸುಮಾರು ೧೨ ತಾಲ್ಲೂಕುಗಳೆಂದು ಲೆಕ್ಕಾಚಾರಮಾಡಲಾಗಿದೆ. ಅಂದಮೇಲೆ ಇದರ ವ್ಯಾಪ್ತಿ ಬಹಳವಾಗಿ ಆಗಬೇಕಾಗಿದೆ. ಇದು ಯಶಸ್ವಿಗೊಳ್ಳಲು ಶಿಕ್ಷಕರೂ ಮತ್ತು ಪೋಷಕರೂ ಸಹ ಸಹಕರಿಸಿ ಕೆಲಸಮಾಡಬೇಕು. ಪ್ರತಿ ಗ್ರಾಮದ ಜನಗಣತಿಯನ್ನು ಪ್ರತಿ ವರ್ಷವೂ ತಯಾರಿಸಿ ಅದರಲ್ಲಿ ೬ ರಿಂದ ೧೧ ವರ್ಷದ ಮಕ್ಕಳ ಸಂಖ್ಯೆಯ ತಪ್ಪಿಯನ್ನಿಡಬೇಕು. ೬ ನೆಯ ವರ್ಷಕ್ಕೆ ಬಿದ್ದ ಪ್ರತಿ ಮಗುವನ್ನೂ ಸಹ ಶಾಲೆಗೆ ಕಡ್ಡಾಯವಾಗಿ ಸೇರಿಸಿಕೊಂಡು ಸರಿಯಾಗಿ ಕಳುಹಿಸುವಂತೆ ಪೋಷಕರಿಗೆ ತಿಳಿವಳಿಕೆ ಕೊಡಬೇಕು. ನಾನೊಮ್ಮೆ ತುಮಕೂರು ಜಿಲ್ಲಾ ಬೆಳ್ಳಾವೆ ಹೋಬಳಿ ಹಾಜರಿ ಅಧಿಕಾರಿಯಾಗಿ (Attendance Officer) ದ್ವಾರಗ ನಡೆಯಿಸಿದ ಈ ಶಿಕ್ಷಣ ಕ್ರಮದ ಸಾಮಾನ್ಯ ಅನುಭವವನ್ನು ಇಲ್ಲಿ ವಿವರಿಸಿದರೆ ತಪ್ಪಾಗಲಾರದು. ಆ ಹೋಬಳಿಗೆ ಸೇರಿದ್ದ ಗ್ರಾಮಗಳು ೪೫. ಶಾಲೆಗಳಿದ್ದ ಗ್ರಾಮಗಳು ೩೦. ಪ್ರತಿ ಗ್ರಾಮದ ಖಾನೇಷುಮಾರಿ ಜನಗಣತಿ ತಪ್ಪಿ ಸುಮಾರು ಒಂದು ಸಾವಿರ ಜನಸಂಖ್ಯೆಯಂತೆ ಒಟ್ಟು ೪೫೦ ಸಾವಿರ. ಇದರ ವಿವರ:

೧. ಗ್ರಾಮದ ಹೆಸರು. ೨. ಮನೆ ನಂಬರ್.
೩. ಯಜಮಾನರ ಹೆಸರು. ೪. ಕಸಬು.
೫. ವರಮಾನ. ೬. ಜಾತಿ.
೭. ದೊಡ್ಡವರ ಸಂಖ್ಯೆ. ಗಂ. ಹೆ.
೮. ೫ ವರ್ಷದೊಳಗಿನ ಮಕ್ಕಳ ಸಂಖ್ಯೆ. ಗಂ. ಹೆ.
೯. ೬ ರಿಂದ ೧೨ ವರ್ಷದ ಮಕ್ಕಳ ಸಂಖ್ಯೆ. ಗಂ. ಹೆ.
೧೦. ಶಾಲೆಗೆ ಸೇರಿದವರು. ಗಂ. ಹೆ.
೧೧. ಶಾಲೆಗೆ ಸೇರದೇ ಇರುವವರು. ಗಂ. ಹೆ.
೧೨. ಷರಾ.

ಈ ರೀತಿ ೧೨ ಕಾಲಂಗಳ ಒಂದು ತಪ್ಪಿಯನ್ನು ತಯಾರಿಸಿಕೊಂಡ ಮೊದಲನೆಯ ವರ್ಷ ಲೆಕ್ಕಮಾಡಿದ್ದರಲ್ಲಿ ಸುಮಾರು ಶೇ. ೧೦ ಮಂದಿಯಂತೆ ಶಾಲೆಗೆ ಹೋಗುತ್ತಿದ್ದ ಮಕ್ಕಳ ಸಂಖ್ಯೆ ದೊರೆಯಿತು. ಈ ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ ಜಾರಿಗೆ ಬಂದ ೧-೨ ವರ್ಷಗಳಲ್ಲಿ ಈ ಸಂಖ್ಯೆ ಶೇ. ೨೦ ಕ್ಕೇರಿತು. ಶಾಲೆಗೆ ಸೇರದ ಮತ್ತು ಸರಿಯಾಗಿ ಹಾಜರಾತಿ ದೊರೆಯದ ಮಕ್ಕಳ ಪೋಷಕರಿಂದ ಜುಲ್ಮಾನೆ ರೂಪದಲ್ಲಿ ನೂರಾರು ರೂಪಾಯಿಗಳು ಸರ್ಕಾರಕ್ಕೆ

ವರಮಾನ ಉಂಟಾಯಿತು. ಅಂದರೆ ಕಡ್ಡಾಯವಾಗಿ ಅಂತಹ ಮಕ್ಕಳ ಪೋಷಕರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದ್ದರಿಂದ ಈ ಪ್ರಗತಿ ಕಂಡುಬಂದಿರಬಹುದು. ಇದರಲ್ಲಿ ೨ ವಿಧ: ಶಾಲೆಗೆ ಸೇರಿದ ಮಕ್ಕಳು ವಿನಾಕಾರಣ ದೀರ್ಘಕಾಲ ಗೃಹಾಜರಿಯಾದರೆ ಶಿಕ್ಷೆ ವಿಧಿಸುವುದು ಒಂದು ವಿಧ. ಮತ್ತು ಶಾಲೆಗೆ ಸೇರಲು ಸರಿಯಾದ ವಯಸ್ಸು ಆಗಿದ್ದರೂ ಸೇರಿಸದೇ ಇರುವ ಪೋಷಕರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸುವುದು ಮತ್ತೊಂದು ವಿಧ. ಹೀಗೆ ಸರ್ಕಾರದ ಕಾನೂನು ಕಡ್ಡಾಯವಾಗಿರುವುದರಿಂದ ಮುಖ್ಯವಾಗಿ ಪೋಷಕರೂ, ಬೋಧಕರೂ ಸಹಕರಿಸಿ ಕಾರ್ಯವನ್ನು ಯಶಸ್ವಿಗೊಳಿಸಬೇಕು. ಕೆಲವು ಗ್ರಾಮಗಳಲ್ಲಿ ಅದರಲ್ಲಿಯೂ ವಿದ್ಯೆ, ಜೀವನ ಸೌಕರ್ಯಗಳಿಲ್ಲದ ಹಳ್ಳಿಗಳಲ್ಲಿ ಮೊದಮೊದಲು ಈ ಕ್ರಮವನ್ನು ಜಾರಿಗೆ ತರುವುದು ದುಸ್ತರವಾಗಬಹುದು. ಕಾರಣ ಕೆಲವು ಬಡ ಕುಟುಂಬದವರು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕೆ ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕೂಲಿಕೆಲಸಕ್ಕಾಗಿ ಕಳುಹಿಸುವುದುಂಟು. ಈ ಮೇಲ್ಕಂಡ ಕಾನೂನಿನಂತೆ ಆ ಮಕ್ಕಳು ಕೂಲಿಯಿಂದ ಗಳಿಸಿದುದನ್ನು ಶಿಕ್ಷಾರೂಪವಾಗಿ ಕೊಡಬೇಕಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಇಂತಹ ಮಕ್ಕಳ ಪೋಷಕರ ನಿಜವಾದ ದಾರಿದ್ರ್ಯವನ್ನು ಹೋಗಲಾಡಿಸಲು ಸರ್ಕಾರ ಕೂಲಂಕಷವಾಗಿ ಪರಿಶೀಲಿಸಬೇಕು. ಅವುಗಳಿಗೆ ಬಟ್ಟೆ ಬರೆ, ಪುಸ್ತಕ, ಸಂಭಾವನೆ ಇತ್ಯಾದಿಗಳಿಂದ ಪ್ರೋತ್ಸಾಹಿಸಬೇಕು. ಆದರೆ ಇದಕ್ಕಾಗಿ ವೆಚ್ಚಮಾಡುವ ಹಣವನ್ನು ಮಧ್ಯೆ ಯಾರೂ ಆಸೆಪಡದೆ ನೇರವಾಗಿ ಆ ಬಡ ಕುಟುಂಬಕ್ಕೆ ಮುಟ್ಟುವಂತಿರಬೇಕು. ಇದರಿಂದ ಜನ ಸಾಮಾನ್ಯಕ್ಕೆ ಸರ್ಕಾರದಲ್ಲಿಯೂ ನಂಬಿಕೆಯೂ, ಪ್ರೀತಿ ವಿಶ್ವಾಸಗಳೂ ಬೆಳೆಯುತ್ತವೆ. ಹಾಗೆಯೇ ಪೋಷಕರೂ ಸಹ ಸರ್ಕಾರವು ಸಹಾಯಮಾಡಿದ ದ್ರವ್ಯದಿಂದ ತಮ್ಮ ಮಕ್ಕಳ ಪುರೋಭಿವೃದ್ಧಿಯನ್ನೇ ಕೈಗೊಳ್ಳಬೇಕೇ ಹೊರತು ವ್ಯರ್ಥಗೊಳಿಸಬಾರದು. ಮತ್ತೊಂದು ಮುಖ್ಯ ವಿಷಯ ಶಿಕ್ಷಕರು ಗ್ರಾಮಗಳಲ್ಲಿ ಜನಾನುರಾಗಿಗಳಾಗಿದ್ದು ಆಗಾಗ್ಗೆ ಅವರಿಗೆ ವಿವೇಕವನ್ನೀಯುತ್ತ ಶಾಂತಿಯಿಂದ ಸಹಕರಿಸಬೇಕು. ಮನಸ್ತಾಪಗಳಿಗೆ ಎಡೆಗೊಡಬಾರದು. ದುರ್ವರ್ತನೆಗಳನ್ನು ಖಂಡಿಸಿ ಶಿಕ್ಷಿಸುವುದಕ್ಕಿಂತಲೂ ಶಾಂತಿ ಪಾಲನೆಯೇ ಗಾಢೀಜೀಯವರ ಮುಖ್ಯ ತತ್ವ. ಈ ಪವಿತ್ರ ತತ್ವಸಾಧನೆಯೇ ಲೋಕಕಲ್ಯಾಣಕ್ಕೆ ಬುನಾದಿಯಾಗಿ ಈ ಕಾರ್ಯ ಯಶಸ್ವಿಯಾಗಲಿ! ಭವ್ಯ ಮಂಗಳವಾಗಲಿ!!

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